

*THE MOSAIC
SACRIFICES*

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Rev. W. M. RODWELL

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THE
MOsaIC + SaCRIFICES
IN
LEVITICUS I.-VIII.

BY THE
REV. W. M. RODWELL.

“Think not that I am come to destroy the law or the
prophets: I am not come to destroy but to fulfil.”

—*S. Matth. v. 17.*

GRIFFITH, FARRAN, OKEDEN, AND WELSH,
LONDON, AND SYDNEY, N.S.W.

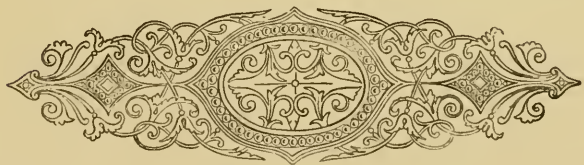
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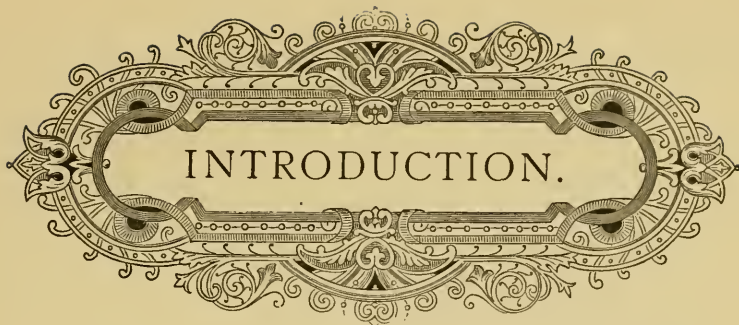
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1889.



"In promptu est Leviticus liber, in quo singula sacrificia, immo singulæ pene syllabæ, et vestes Aaron, et totus ordo Leviticus spirant cœlestia Sacramenta."

—S. JEROME.





ALL the Books of the Pentateuch are named by the Jews in accordance with their initial words. Thus, Genesis is called *Bereschith*, since it begins with that word; Exodus, *Veelleh Shemoth*; Numbers, *Vayedabber*; Deuteronomy, *Elleh Haddebarim*. The present book is called *Vayikra*. It is also called *Thorah Cohenim*, i.e., "The Law of the Priests," and so it is designated in the Arabic and Syriac Versions. In the Septuagint it is called *Leuiticon*, and in our version *Leviticus*, since it treats of the sacrifices, the priesthood of Aaron, and various other rites and ceremonies, the due performance of which belonged strictly to the tribe of Levi, as being especially dedicated to the service of the sanctuary. The author of this Book was Moses: a fact which is not only admitted by the Jews, but which is confirmed by the authority of the New Testament in several places, e.g., compare S. Matthew viii. 4 with Lev. xiv. 4, 10: S. John viii. 5 with Lev. xx. 10, Deut. xxii. 22, etc.

The Book of Leviticus may be divided into four principal parts:—

I.—Various laws concerning the sacrifices to be offered by the Israelites, and certain other rites connected with them. E.g., the burnt offering: the meal offering: the peace offering: the sin offering: the trespass offering. Chap. i.-vii.

II.—The Institution of the Aaronic priesthood. This part contains an account of the consecration of Aaron and his sons to their office: the first offerings of Aaron: the descent of fire from Heaven: the sin of Nadab and Abihu in offering strange fire, and their punishment. Chap. viii.-x.

III.—Various laws concerning food, and the purifications both of priests and people. E.g., the living creatures that might, and that might not, be eaten : the tokens whereby the priest was to be guided in discerning leprosy : the rites in the cleansing of the leper : the scape-goat : the Day of Atonement : divers laws relating to priests : Feasts of the Lord. Chap. xi.-xxiii.

IV.—Various laws concerning Festivals, Blasphemy, the Year of Jubilee, Vows, and Tithes. Chap. xxiv.-end.

The connection between the Christian Religion and the Mosaic dispensation is clearly marked by Heb. i. 1. We are there told that “God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” The *times* there spoken of reach from the first to the last prophecy, and the *manners* refer to the types, prophetic characters, and typical deliverances with which the Old Testament abounds. It is clear that in the judgement of the sacred writer, a certain plan and purpose pervades the whole of the Old Testament, *viz.* :—that it points forward to a coming Saviour and His Church. From the first promise of the woman’s Seed in Genesis iii., to the announcement of the Baptist, the forerunner of Jesus Christ in Mal. iii., this plan may be clearly traced in each of the sacred Books, whether historical, or prophetic, or (like the Psalms) devotional.

But Leviticus is strictly a ritualistic and ceremonial Book. It points forward, not so much to the Person as to the *Work*, the Sacrifice, the Atonement, which the Messiah when He came, would work out, and the duties, both of minister and people in regard to It. The religious services, however, which are prescribed in this Book are principally the different kind of sacrifices typical of the Sacrifice of Christ, as the climax and grand feature of His work on earth. These sacrifices, of course, could not be offered without the shedding of blood : and this institution of animal sacrifices had continued from patriarchal days down to the giving of the Law by Moses, no other offering but that of animals being recorded in Holy Scripture, except in the case of Cain, when the offering was rejected, and for this reason, that Cain, by merely offering the fruits of the earth, did not own himself a sinner : but it was this which Abel did, and hence he is said to have offered *in faith*, Heb. xi. 4, and his sacrifice, therefore, was the earliest type and foreshadowing of the Sacrifice of the Cross.

We see from the first chapter of Leviticus, that the blood of the victim was always to be sprinkled, and the victim itself consumed by fire. This clearly teaches us (as the Epistle to the Hebrews shews) that the merits of the Saviour will be of no avail to us, unless they be applied to the soul by individual faith: and that our sins deserve, and must have incurred, the wrath of Him, Who is a "consuming fire," Heb. xii. 29, if our Great Sacrifice had not endured it in our stead. The same may be said of all the other sacrifices, especially that of the Passover, which from first to last was in every particular a type of the Sacrifice of Christ.

Then, besides the sacrifices, the Book of Leviticus prescribes a number of ceremonies, all of which were purifications from uncleanness, and all of which in different ways were intended to teach reverence towards God's House, His worship, and all holy things connected with His Service—the necessity of inward purity of heart, and life and principles—the difficulty of rooting out evil habits, the leprosy of sin, from the mind—the danger of sinful affections in such as worship the true God—and the duty of thankfulness. The ritual, therefore of the Old Church was not only binding upon its members, but was full of spiritual teaching, as may also be truly said of the ritual of the Catholic Church now.

But the great value of the Book of Leviticus consists in the clear view it gives of the Sacrifice of Christ. As in each of the Holy Gospels we find some special attribute of the Office of Christ laid down more clearly than in the others, so the various sacrifices enumerated in this Book bring out the various phases of the one great Sacrifice offered by our Saviour. That Sacrifice could not be represented by any *one* sacrifice: to gain, therefore, an insight into the fulness of the Atoning Sacrifice of our Master, we must study each of the Levitical sacrifices separately, and by itself. These sacrifices, be it remembered, could only be offered by the duly constituted Jewish Clergy. This taught the Jews (and teaches us) the necessity of a settled ministry. The Jewish threefold order of High Priest, Priest, and Levite, finds its counterpart in the Bishop, Priest, and Deacon of the Christian Church. These are they whom S. Paul tells us to obey, and these alone may minister at the Altars of the Church.

This brief Introduction may fitly be concluded in the words of the learned Bishop Wordsworth who says:—"It is not too much to assert . . . that no one can hope to have a clear view of the

sinfulness of *Sin*, and of the true character of the *Atonement*, and also of the *Holy Eucharist*, except by a diligent study of *Leviticus*."

And again :—

"This, therefore, is certain, that *Leviticus* is designed for the edification of the Christian Church, and that its true meaning is to be sought in the Gospel: and perhaps there is no portion of the Old Testament which demands more careful attention from the Christian student, or which will repay his labour with more abundant fruit than *Leviticus*."

And once more :—

"If therefore the Christian student desires to have a clear view of the various phases, and divers effects of the One Great Sacrifice offered once for all on the Cross: if he would comprehend its composite universality, and analyze its distinct offices and benefits: if he would understand the spiritual organism of each of its parts, and admire the harmonious symmetry and Divine fulness of the whole: and if he would rightly apprehend how that One Sacrifice is continually represented in the Christian Church, and how its virtue is ever communicated to the faithful in the Holy Eucharist, he will have his desires fully satisfied, and his labours amply rewarded, in reading the Book of *Leviticus* by the light of the New Testament, and with the help of those expositions which have been handed down from primitive times."—*Introduction to Leviticus*, pp. 1, 3.

The following abbreviations are used in this work :—

1. Heb. = Hebrew Version.
 2. Sept. = Septuagint.
 3. V. = Vulgate.
 4. Syr. = Syriac Version.
 5. R.V. = Revised Version.
 6. A.V. = Authorized Version.
 7. T.O. = Targum of Onkelos.
 8. T.J. = Targum of Jonathan.
 9. J.T. = Junius and Tremellius.
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All quotations from the Targums are taken from Etheridge's translation, Ed. 1865.

THE
DAILY BURNT OFFERING.

EXOD. xxix. 38-43.

THE DAILY BURNT OFFERING.

EXOD. CH. xxix. 38-43.

38. Now this is that which thou shalt offer upon the altar ; two lambs of the first year day by day continually.

39. The one lamb thou shalt offer in the morning ; and the other lamb thou shalt offer at even :

40. And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil ; and the fourth part of an hin of wine for a drink offering.

41. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord : where I will meet you, to speak there unto thee.

Before proceeding to consider the various voluntary and private offerings which were such prominent features in the religious life of the ancient people of God, it is necessary to prefix some remarks on the solemn and important offering enjoined in the above passage. To this all the other offerings were subordinate, and with this they were, so to speak, inseparably linked. A clear conception of the greater, therefore, must precede, and will afford valuable help in, the study of the less. To have a thorough knowledge of the ceremonial details and of the Christology of the voluntary offerings, and yet not to have a distinct comprehension of the powers and functions of the great daily obligatory offering, would be to have a very imperfect knowledge of the subject. As he who would intelligently consider the sublime doctrines of Chris-

tianity must do so in connection with, and based upon, the great fact of the Incarnation, so must the student of the Levitical voluntary offerings consider them in connection with, and based upon, the daily national burnt offering.

Two principal points at once present themselves for consideration: 1. The position of the daily burnt offering among the other sacrifices; 2. its perpetual nature.

The position assigned to this solemn offering was unique. It was the central sacrificial rite of the Jewish Church in its corporate capacity. It was the cornerstone which bound together the whole sacrificial structure, the centre round which all other sacrifices were grouped, and in immediate dependance upon which they were offered and accepted. "To secure inherence," says Arch. Freeman, "in that one sacrifice was the object of all other sacrifices, sprinklings, religious feastings, washings, forbearance from particular kinds of food; of all ceremonies, precautions, and remedies whatsoever." As the sun is the centre of the solar system, and controls all the bodies which belong to it, so the daily burnt offering was the centre of the Jewish sacrificial system, and controlled and kept in due disposition all other ceremonies and sacrifices. That a close and intimate connexion existed between it and the voluntary offerings is evident from the fact that such portions of the latter as were to be burnt before Jehovah were laid upon the embers of the continual sacrifice, Ex. xxix. 13, Lev. iii. 5, etc.: nor can we doubt that the pious Israelite was by this provision intended to learn that his offering was to be united with, and accepted by Jehovah through, the one great national, all containing sacrifice which day and night was slowly and silently burning on the Altar.

Another important point to notice is that the daily offering was a *continual* offering. Nothing was allowed to stand in the way of its daily performance. In Numbers xxviii. and xxix. the injunction is no less than thirteen times expressly repeated that, however numerous the other offerings might be, they were to be "*beside* the continual burnt offering, and his meat offering, and his drink offering." For this nothing could be substituted, with this nothing might interfere. Its smoke was perpetually to rise from the Altar, and enter the presence of Jehovah as an odour of rest and refreshment. This was one of its distinguishing features that it was an offering continually presented and never ceasing.

Having thus noticed the central position and perpetual nature of the daily sacrifice we must now notice its great ac-

companiment. This was the sacred incense, compounded from a divinely given formula, and which might only be used in the service of the sanctuary, Exod. xxx. 34, sqq. This fact need only be noticed here as it will be found duly annotated in ch. ii. 1. The point to be observed now is the object and office of the incense. Here may be quoted the telling words of the above learned author on this point. Of the incense he says that "Its function was to carry the great covenant Sacrifice into the covenant Presence. . . . The incense itself was intended to penetrate into the Holy of Holies. And in it the whole of the sacrificial powers which gathered round the Altar of burnt offering were summed up. By it the covenant people were at length brought, in profoundest mystery, into the very Presence Itself." That to the sacred incense were committed powers of an extraordinary nature is evident from such passages as ch. xvi. 13 and Numb. xvi. 48, where we read that by its means the plague was stopped. Not that the incense *per se* had any marvellous powers; whatever might or virtue it possessed was derived from the fact of its union with, and of its "summing up" in itself the whole of the sacrificial powers of the great national offering. Moreover, that the incense and the sacrifice were closely connected is shewn by the fact that the offering of both took place as nearly as possible simultaneously. It must also be observed that to the daily incense, as to the daily sacrifice, the same term "perpetual" was applied. Exod xxx. 8.

We now proceed to examine the typical nature of the offering under consideration. What was foreshadowed by the offering itself? What by its central position? What by its "perpetual" nature?

The sacrifice of the lamb day by day was a clear type of that One Sacrifice which in the fulness of time was to be offered by Him who is "the Lamb as it had been slain" upon the Altar of the Cross. That was the type, this the glorious reality. The original type was the sacrifice of the beloved son of Abraham, the daily sacrifice was a continuance of that type, the antitype was the One, all-atoning, perfect Sacrifice of the beloved Son of God. The Levitical offerings were devoid of intrinsic efficacy: they were but figures of the reality to come. They exhibited in type and shadow the Death and work of Christ, but in themselves they were inefficacious. It was from that Sacrifice of which they were typical that the Jewish offerings derived by anticipation their efficacy, as it is to that Sacrifice that the virtues of all Christian ordinances are to be referred.

The unique position also held by the daily burnt offering is most significant. As it was the central offering of the Elder, so That of which it was the type holds a similar position among the religious ordinances of the New Covenant. The Sacrifice of Calvary is the centre around which all revolves, on which all depends, the source of all efficacy whatsoever. As all the portions of the sacrificial animal to be consumed by fire were to be laid upon the embers of the daily sacrifice, to be consumed with and by them, so all our service is to be offered in union with, and accepted through, and, as it were, laid upon the Sacrifice of our Divine Master; so that, whatever virtue that service may possess is wholly derived from its dependance on His Sacrifice. It is to that One central offering that the eye of faith ever turns in adoring love.

We must next observe that by the continual daily sacrifice was foreshadowed the perpetual presentation by our Saviour of His Atoning Sacrifice in the presence of His Father. As the typical victim was daily offered on earth by the typical priest, so the Reality is ever pleaded and presented in the courts of Heaven by Him who is both Priest and Victim. His work of Intercession, i.e., of pleading His Sacrifice, never ceases. He is a Priest "for ever," and has an "unchangeable Priesthood," Heb. vii. 21, 24, and His work as Priest is ever carried on before the Heavenly Altar where He continually offers Himself without spot. This His Work is ever proceeding on our behalf, "He ever liveth to make intercession" for us, Ib. v. 25. By that term we must not understand merely *oral* intercession, as though our great High Priest did nothing but *pray* for us, but a sacrificial pleading of His Passion and Death. The Divine Eye rests eternally on His Mediatorial work. *This* is His Intercession that He is ever presenting His Sacrifice, ever pointing to His glorious Wounds, ever pleading that great Offering of which the daily burnt sacrifice was the shadow and the type.

But the great national offering was not merely a typical sacrifice, but a solemn act of worship. It was the highest expression of devotion and homage of which the Mosaic system was capable. To what conclusion does this fact point? If, as is unquestionably the case, the Jewish and Christian Churches are but one body in progressive phases of developement, if, as the late Bishop Wordsworth says (Commentary on *Zechariah*), Zion has expanded into the Catholic Church of Christ, if, as S. Paul teaches, Rom. xi. 18, Israel is the root of which the Christian Church is the

branch, then we naturally expect that in the latter there should be a provision made for a continuation of the solemn act of worship of the former. And this provision we find in the Holy Eucharist regarded as a Sacrifice. That holy Rite is the highest and central act of Christian worship, the culminating point of all service, the one Rite ordained by Christ Himself, in which we plead the merits of His all-prevailing Sacrifice, and shew forth His death till He come, i. Cor. xi. 26. As the central act of Jewish worship looked *forward* to the coming Offering of Calvary, so the highest and most sublime act of Christian worship, the Eucharistic Sacrifice, looks *back* to that Offering, and is the Rite wherein "a memorial" is made of the great work there accomplished. In Heaven and on earth the work is identical, not here one offerer and another in Heaven, not one Sacrifice on the Altars of the Church Militant, and another on the Altar of the Heavenly Court, but on both Altars lies the same Sacrifice, before each stands the same Priest, in reality in Heaven, in figure on earth.

One more point remains to be considered. The great Mosaic offering was to be presented "day by day" continually. This is the pattern divinely given, and to this we ought to aspire in the order of our sacramental worship. The daily offering of the Jewish sacrifice should find its counterpart in the daily offering of the Eucharistic Sacrifice on the Christian Altar. The Jewish rite was to last till Christ the Reality abolished for ever all types and shadows, it would seem therefore that a daily offering of the more glorious and infinitely more efficacious Sacrifice of the Eucharist is the rule at which we ought to aim. Circumstances, indeed, may conspire to prevent this happy consummation, but this should not only be the model, but wherever possible, the practice of the Church till her Master shall come again.



THE
DEDICATORY SACRIFICE.

THE
BURNT OFFERING.

CHAP. i.; vi. 8-14; vii. 8.

CHAPTER I.

THE BURNT OFFERING.

ANALYSIS.

Chief feature. Entire consumption on the Altar.

Nature. Dedicatory to God.

Order. First in institution, second in application.

Treatment of blood. Poured round about upon the brazen Altar.

Treatment of flesh. Entirely burnt, the skin being given to the officiating priest.

View presented of the work of Christ. Christ our Substitute, offering to God, that He may be accepted, the entire sacrifice and dedication of Himself, as an oblation of sweet savour.

Counterpart in the Sacramental system of the Church. The Holy Eucharist as a Sacrifice.

1. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

And] By this copulative is shewn the continuity of the Pentateuch as a book. By the word *and* Leviticus is linked on to Exodus, and Numbers to Leviticus.

—*The Lord*] Targs. O. and Jon. say “The Word of the Lord.”

—*called*] Heb. *Yikra*. In the Hebrew MSS. the *a* of this word is in a smaller character than the rest; thus, *yikr^a*. Hence the Jews suppose some mystery to be implied: e.g., that God met Moses accidentally, or that it pointed to the gentleness of the Divine call as contrasted with the thunders on Sinai. Many such letters occur in the sacred Text, and from them the Jewish doctors elicit endless puerilities.

—*out of the tabernacle of the congregation*] In the holy Scriptures we find the tabernacle designated by various names, e.g., ‘The

house of Jehovah,' Ex. xxiii. 19, Josh. vi. 24, etc.: 'the Temple of Jehovah,' i. Sam. i. 9, iii. 3: 'the Sanctuary,' Ex. xxv. 8, Lev. xii. 4, etc. But the three names which most aptly describe the triple design of the tabernacle are these:—

- A. The Tabernacle of Meeting.
- B. The Tabernacle of Witness or Testimony.
- C. The Dwelling.

A. THE TABERNACLE OF MEETING. It is unfortunate that *mo'ael* should have been rendered 'congregation' in the A.V. for this translation not only misses the significance of the Hebrew original, but gives a false impression of the tabernacle and its uses, by lending itself to the idea that it was a place where a 'congregation' in the modern sense of the word, was intended to assemble. Not only does the space enclosed by the *Court* (150ft. by 75ft.), and the size of the two divisions of the Sacred building (*Holy Place* 30ft. by 15ft.: *Holy of Holies* 15ft. by 15ft.) forbid such an idea, but we know that into the Holy Place none but the priests might enter, and into the Holy of Holies none but the Highpriest, and that only once a year on the great Day of Atonement.

The tabernacle, as this first name shews, was to be a place of 'meeting,' not indeed of God and the whole congregation, but *of God with the people in the persons of His priests*. See Ex. xxix. 42, 43: xxx. 6, etc.

B. THE TABERNACLE OF WITNESS or TESTIMONY. "Where Jehovah bears witness," says Kurtz, "through His covenant and law that He is what He is, viz., the Holy One of Israel, who will have Israel also to be holy as He is holy, Lev. xix. 2, and who qualifies Israel for it by His blessing and atoning grace. Ex. xx. 24." *Sacrif. Worsh. of O. T.* (Clark, F. T. L.) p. 42.

C. THE DWELLING. The Tabernacle was to be a divine habitation. God was to dwell there, and that continually: and from that dwelling place to pour forth blessings upon His chosen people. Ex. xxv. 8, xxix. 45, 46.

Such being the three most expressive names of the sacred building, we must now enquire as to the mystical signification of the tabernacle, and as to the symbolical teaching it was designed to convey. We may consider the tabernacle

- 1. As typical of Christ, and of His Human Nature.
- 2. As typical of the Church, His Mystical Body.

I. *The tabernacle* (Sept. *skene*) was a remarkable type of the Incarnation.

(i.) It distinctly symbolized that 'greater and more perfect Tabernacle (Sept. *skene*) not made with hands' (Heb. ix. 11), viz., the Human Nature which our Divine Master took upon Himself. That was the idea present to the mind of the Apostolic writer when he said 'The Word was made flesh and tabernacled (*eskenosen*) among us,' S. John i. 14. God and man 'met' in the One Person of Jesus Christ. His Body was the true 'Tabernacle of Meeting' wherein were united the Human Nature and the Divine. In the Apocalypse S. John again gives prominence to this idea: 'I heard a great voice out of heaven saying, "Behold the Tabernacle (*skene*) of God is with men, and He will dwell (*skenosei*) with them"' (ch. xxi. 3). HE, i.e., JESUS CHRIST, is the true Tabernacle, foreshadowed and symbolized by the Mosaic tabernacle.

(ii.) We read in Exod. xl. 34, that 'the glory of the Lord (Sept. *doxa kuriou*) filled the tabernacle.' Not only was it present, as sometimes 'at the door,' Exod. xxxiii. 9, or as at other times when it 'covered' it, but it also 'filled' the whole building, Exod. xl. 34, so that Moses was not able to enter. In like manner our blessed Lord was 'filled' with wisdom, S. Luke ii. 40, and with the Holy Ghost, ch. iv. 1. In the person of Jesus Christ the 'glory of the Lord' was revealed as the prophet Isaiah had foretold, Isaiah xl. 5. In Him was not merely a portion of the Divine power, He had not merely gifts and graces above His fellows, but He was 'filled' with Divine Power. As 'the glory of the Lord' filled every nook and corner of the recently erected building, so in the true Tabernacle, our Divine Lord, Who Himself calls His Body 'a Temple,' S. John ii. 19, dwelt 'all the fulness' of the Godhead bodily, Col. ii. 9.

(iii.) Another point of symbolism now claims our notice. The tabernacle was constructed in such a manner that, when occasion required, it could be taken down, carried to another place, and there erected afresh. Was not this a foreshadowing of the dissolution of the Body of our Saviour? The tabernacle was the type, He the anti-type. As the tabernacle could be put together and taken down, so that better Tabernacle, the Body which He took from His blessed Mother, in which He lived, worked, and died, was to be 'unclothed,' 2 Cor. v. 4., laid in the grave, and after three days to be raised up again in a glorified and spiritualized condition. 'He himself,' says the Rev. E. F. Willis, 'claimed to be the fulfilment of all that the tabernacle foreshadowed, when He called His Body a temple. For we must remember that the temple was

but an enlarged and stationary tabernacle' (*Worship of the Old Covenant*, p. 95). In this connection compare the language of S. Paul, 'our earthly house of *this tabernacle*,' 2 Cor. v. 1: 'for we that are *in the tabernacle* do groan, v. 4: and also of S. Peter, 'as long as I am *in this tabernacle*, 2 S. Pet. i. 13: 'shortly I must put off *this my tabernacle*,' v. 14.

(iv.) The last point to which we shall refer in connection with the tabernacle as symbolical of our Saviour is its anointing with oil. The tabernacle and all that was therein was to be anointed with oil, and thus set apart and consecrated to the service of Jehovah, Ex. xl. 9, 16. This surely foreshadowed the future anointing of the true Tabernacle, Jesus Christ, with the Holy Ghost. As the holy DWELLING was to be anointed with oil, so He in whom 'dwelt all the fulness of the Godhead' was to be anointed with the Holy Ghost. He is the Messiah, the Christ, the Anointed One. His was the anointing of which the ceremonial anointing of the tabernacle was but the type.

We next proceed to enquire in what respects

II. *The Tabernacle was a type of the Church which is Christ's Mystical Body.*

(i.) That this may be the more evident let us recall the threefold division of the tabernacle. This consisted, as is well known, of three parts, the COURT, the HOLY PLACE, the HOLY OF HOLIES. In the *Court* the Levites ministered. There stood the laver of brass, between the building and the brazen Altar of burnt offering on which day by day were offered the sacrifices, which, unable to avail in themselves, derived all their efficacy by anticipation from the future Sacrifice of Christ upon the Cross. Beyond the Court no Levite might penetrate: the veil which hung before the entrance to the Holy Place no Levite might pass. In the *Holy Place* stood the golden Altar of Incense, the seven-branched Candlestick, and the Table of Shew-bread. Here the priests ministered before the Lord. On them, as on the Levites, a restriction was imposed: they might not pass the veil which hung before the Holy of Holies. In the *Holy of Holies* were the Ark and the Mercy Seat, the Cherubim of beaten gold, between which was the Shechinah or visible glory of the Divine Presence.

Now, as S. Paul tells us, Heb. ix. 24, these holy places made with hands are 'the figures of the true.' They symbolize the three stages of the Church, the Law, the Gospel, and Heaven: in other words the Jewish Church, the Christian Church, and the Church Triumphant in glory. The *Court* with its bleeding sacrifices and

its ceremonial purifications fitly represented the Jewish Church. The *Holy Place* in which was an Altar, but not of a bleeding sacrifice, from which ascended to God the fumes of sweet incense, illuminated by the seven-branched candlestick of gold, well foreshadowed the Christian Church illuminated by the sevenfold gifts of the Holy Ghost, possessing an Altar on which is presented the new and unbloody offering, Mal. i. 11, and on whose behalf ever ascends before the eternal Father the perpetual incense of the intercession of the great High Priest Jesus. *The Holy of Holies*, where dwelt the visible Presence of God, pointed, as we learn from Heb. ix. to Heaven itself, the last and final stage of the Church in the Presence of God for ever.

(ii.) We now proceed to consider the unity of the tabernacle as typical of the unity of the Church. Consisting of three parts, it was but *one* tabernacle. There was no break in the sequence: each led up to the other, each was a stage in advance of the other, yet though three, it was *one*. So the Church of God is One. The Mosaic leads up to the Christian, and this to the Church Triumphant. "The threefold division of the tabernacle" says the author above quoted "contained a figurative and typical representation of the three progressive stages by which the Kingdom of God upon earth arrives at its visible manifestation, and ultimate completion. In the *Court* there was displayed the existing stage, when Israel, as the possessor of the Kingdom of God, still stood in need of priestly mediation: in the *Holy Place*, the next stage, when the atonement exhibited in type in the Court would be completed, and the people themselves would be able in consequence to exercise their priestly calling and draw near to God; in the *Most Holy*, the last stage of all, when the people of God will have attained to the immediate vision of His glory The first stage was the Israelitish theocracy: the second is the Christian Church; the third and last will be the heavenly Jerusalem of the Apocalypse. Each of the two earlier stages contains potentially within itself all that has still to come: but it contains it only as an ideal in faith and hope." *Sacr. Worsh. of O. T.*, p. 44.

(iii.) In connection with this subject it must be remembered that in the three divisions of the tabernacle there was a gradually ascending scale of beauty and intrinsic value in the ornaments and metals employed. The materials of the foundations and the furniture increased in material worth and splendour till the climax was reached in the Holy of Holies. The pillars of the Court were of brass, resting in sockets of brass, their fillets and hooks were of

silver, Ex. xxvii. 10, 11: the five pillars which supported the vail at the entrance of the Holy Place were to be of shittim wood overlaid with gold, resting in sockets of brass, with hooks of gold, Ex. xxvi. 37. The four pillars which supported the vail which hung before the Most Holy Place were made of wood overlaid with gold, and rested in sockets, not of brass, but of silver, *Ib. v. 32*. Again, the curtains which surrounded the Court were made simply of fine twined linen, i.e., white, Ex. xxvii. 9; but those hanging before the Holy Places were to be made of richer colours and more ornate workmanship, *viz.*, blue and purple and scarlet and white, *Ib. v. 16*. Lastly, the same ascending scale of worth is visible in the furniture of the three divisions of the sacred building. In the Court the furniture was all of brass; the laver, pans, shovels, basins, etc., were of brass, Ex. xxvii. 3, sqq: but in the Holy Place this metal was superseded by a mixture of wood and gold: the Altar of incense was overlaid with gold, as was also the table of Shew-bread: all the vessels and the seven-branched candlestick were all of the nobler metal, Ex. xxv. 23 sqq. In the Most Holy Place the climax was reached. The Ark was laid within and without of pure gold, and the Mercy Seat was of pure gold, Ex. xxv. 11.

Can we doubt that beneath this increasing scale of beauty there lay hid a deep spiritual meaning? Was nothing intended to be learnt from the fact that brass in one part gave way to silver in the next, and that this in its turn was superseded by gold? The lesson was this, the transitory nature of the first two dispensations, and the eternity of the third: that the *brass* of the Mosaic, was to give way to the *silver* of the Christian Dispensation, which in the fulness of time is to be exchanged for the pure and final *gold* of Heaven.

2. Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

—*An offering*] Heb. *Qorban*. Sept. *Doron*. Vulg. *Hostia*. The etymology of the word gives the key to its meaning. It is derived from the Hiphil or causative conjugation of the verb *qarab* 'to draw near,' and consequently means something 'caused to draw near,' i.e., 'brought near,' especially in the way of worship, e.g., 'a gift.' The word is so explained in S. Mark vii. 11, and also

by Josephus, *Antiq.* iv. 4. The term is thus equivalent to the expression 'gifts' in Ex. xxviii. 38. In the N.T. we constantly find the term 'gifts' used in the sense of 'Sacrifice.' Cf. S. Matth. v. 23: viii. 4: xxiii. 18: Heb. v. 1: viii. 3. The offerings the princes at the dedication of the tabernacle, oxen, waggons, silver chargers, etc., Numb. vii., as well as the spoils of the vanquished Midianites, jewels, chains, etc., valued roughly at £20,000, Numb. xxxi. were all *Qorbanum* in the primary sense of the word. But the word is used in a more restricted sense, as applied to the various 'gifts' to Jehovah, which were destined either for the Altar as 'the bread of Jehovah,' or for the maintenance of Jehovah's house and ministers. We shall see later on how the various sacrifices present different features of the One Sacrifice of our Blessed Lord. In the meantime we may note here with regard to the word under discussion that He is the greatest 'gift' of God to sinful man. This 'gift' we have received of God, and this we return to God when we plead before Him the all-atoning Sacrifice of His dear Son. Of this 'giving' by God to man, and 'giving' back by man to God we have a type in the sacrificial animals who were first God's 'gifts' to man, and were then 'given' back by man in sacrifice to God. Lastly, Christ is our *Qorban* since by Him we 'draw near' to God. A vast gulf of sin lay between us and God; approach to God was hopeless had it not been that Christ placed Himself between us and His Father, caused us to 'draw near,' and made reconciliation for us. Cf. Eph. ii. 13: Heb. iv. 16: x. 2.

—*the cattle*] Heb. *behemah*. Bochart gives four senses in which this word is used in H.S. *Hierozyic.* i. ch. 2. The derivation of this word is uncertain: the probable source is the root *baham* 'to close' 'to shut' esp. the mouth, hence 'to be dumb.' We are thus reminded of the saying of the evangelical prophet concerning the Divine Victim, of Whom the legal victims were types, that as a sheep before the shearers is *dumb*, so He opened not His mouth. Is. liii. 7. Cf. S. Matt. xxvii. 12.

—*of the herd, and of the flock*] *i.e.*, bulls, sheep, and goats. No other species of animals were admissible for sacrifice. Of birds only turtle doves and young pigeons, *v.* 14.

An interesting question arises here. On what principle was this selection of sacrificial animals based? Why were other species excluded? On what ground were bulls, sheep, and goats more fit for sacrificial purposes than, let us say, the lion or the stag? Various

reasons have been given by the older commentators, principally resting on an assumed typology. Abarbanel, for instance, a Jewish writer of repute in the latter half of the 15th century says that they were chosen (i) because by nature, character, and food they were the most excellent of all animals wanting reason and speech: (ii.) because they were always at hand, and it was not the will of Jehovah that sacrificial animals should be difficult to obtain: (iii.) because they represented the Patriarchs: and (iv.) because in H.S. the Israelites are compared to them, *e.g.*, Hos. iv. 16: x. 11, etc. H. Ainsworth, a nonconformist commentator of the 17th century assigns as a reason for the selection of these particular animals that "of living creatures, they are the most tame and meek, profitable, serviceable, harmless, etc.," and so were fittest to signify the like things in Christ and the people, *Annot. in loc.* Others allege that the ox was a fitting type of the strength and labours of Christ: the sheep, of His innocence: the goat, of our sins, etc. But these explanations resting as they do on a symbolism more or less fanciful, cannot be regarded as satisfactory. It is difficult to see with Abarbanel why habit and food should in any especial manner qualify the animals for altar use: still more to see why they were typical of the Patriarchs: and even granting the typology, why that should lead to their selection. Again, the ox, it is said was a type of Christ by reason of its strength; but we may ask, if it were required of the sacrificial animal that *inter alia* it should symbolize the strength and kingly majesty of Christ, would not the lion have been a better sacrificial symbol of Him who is "the Lion of the tribe of Judah"? Rev. v. 5. But the lion was not chosen. We must therefore reject these alleged symbolisms, and seek a better explanation elsewhere.

The key note of the real reason which led to the selection of these particular animals is to be found in the saying of David "Neither will I offer burnt offerings to my God *of that which doth cost me nothing*," ii. Sam. xxiv. 24. The sacrificial *Qorbanim* were intended to set forth the grand principle of self sacrifice and self oblation to God. It was not sufficient that this principle should be merely inwardly felt, it must receive an outward expression. If there were the inward and spiritual grace—to use modern phrases—there must also be the outward and visible sign. How then could this principle of self-surrender be most forcibly expressed in outward act by the offerer? Clearly by actually sacrificing himself. This, however, was not lawful. What then was the next best way? *By choosing as his offering that which was most closely associated with*

him in his daily life and labours. His offering was not to 'cost him nothing.' It was to be something acquired by personal effort. Now his 'herd' and his 'flock' were the very things which answered to this requirement. For these he toiled and laboured, and to gain them the best years of his life, and his best bodily energies were expended. Nothing that he possessed cost him so much as his 'herds' and his 'flocks.' Nothing therefore that the agricultural Israelite could offer would so fitly express his self-surrender. In offering a victim from his 'flocks' and 'herds' he would, in figure, be offering himself. This was the reason, unconnected with a fanciful typology which led to the selection of these animals as Altar Qorbanim. The sacrificial victim distinctly set forth the personal self-sacrifice of the offerer.

THE BURNT OFFERING FROM THE HERD.

3. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

—a burnt sacrifice] Heb. '*Olah*': (also *Kalil* in Deut. xxxiii. 10: Ps. li. 19 [Heb. v. 21]). '*Olah*' is derived from a root signifying 'to go up' or 'to ascend.' It was in a special sense the 'ascending' sacrifice, being the only one which 'ascended' whole and entire to Jehovah. It stood in marked contrast to the other sacrifices: to the meal offering, in being the sacrifice of a living creature: to the sin offering, in being offered for 'acceptance' and in being of 'a sweet odour'; and to all of the other offerings in being wholly consumed upon the Altar. There were two kinds of burnt sacrifices, the public and the private. It is to the latter class that the voluntary '*olah*' of the present chapter belongs, and is not to be confounded with the '*olah tamid*', or daily national offering. The '*olah*' was the only sacrifice which it was lawful for Gentiles to bring. Josephus, *Wars.*, ii. xvii. 2, tells us that the rejection by Eleazar, the son of Ananias the High Priest, of the sacrifice given by the Roman Emperor was the cause of a war with the Romans. Any animal that was fit for sacrifice might be brought as a burnt offering, but if an ox, sheep, or goat, it was to be a male without blemish. The design of the '*olah*' has been variously stated. Some of the Rabbis conclude that it was offered to expiate evil thoughts,

as the sin offering to expiate evil deeds. Others say that it atoned for breaches of the affirmative, as the sin offering atoned for those of the negative precepts. That the element of expiation was not wholly absent from the burnt offering is evident from the use in the next verse of the expression "to make atonement for him." The absence, however, of any special treatment of the blood, which was the chief feature of the expiatory sacrifice, shows that this element held in the *'olah* a very subordinate place. The primary idea being that of self-oblation and self-dedication, it was pre-eminently an offering of *worship*.

—*a male*] In the Peace offerings, ch. iii. 6, animals of either sex might be offered, but in the sin offerings of one of the 'common people' female victims were expressly ordered, ch. iv. 28, 32: v. 6.

—*without blemish*] All sacrificial victims were to be faultless in all their parts, ch. xxii. 17 sqq: Deut. xv. 21, xvii. 1. To this rule there was, however, one exception, viz., in one of the varieties of peace offerings—the 'free will' offering—in which an animal that had anything "superfluous or lacking in his parts," ch. xxii. 23, might be offered. See on vii. 16. But it was not the victim alone that was required to be without blemish. Bodily perfection was required equally of the priests, ch. xxi. 21. The Rabbis divided 'blemishes' into four classes:—(1) Those which if found in either priest or animal disqualified the former from ministration, and the latter from sacrifice. Of these they enumerate 50, such as blemishes in the ear, eye, nose, etc. (2) Those found in the animal alone. Of these they mention 23 kinds. (3) Those which only disqualified the priest, 90 in number. (4) Those which by reason of evil appearance gave offence to the beholder. Of these there were only two. The whole list may be seen in Selden, *De Success. in Pontif. Ebraeor.* ii. 5. Priests so disqualified were allowed to perform menial offices, such as picking out worm-eaten wood from that destined for Altar use, for such might not be burnt.

Reland says that there were inspectors in the Temple whose duty it was to examine the sacrificial animals, and to certify that they were without blemish. *Momoskopoi* are mentioned by Clemens Romanus, *Ep. to the Cor.* i. ch. xli., Philo, S. Chrysostom, Hom. xx. *Ep. to the Romans*, and Clement of Alexandria, *Strom.* iv. Horne quotes a passage from Herodotus, ii. ch. 38, shewing that among the Egyptians the custom was for the priests to certify the faultlessness of the victim by tying a label to its horns, and afterwards

sealing it on wax with their rings. He adds, "With this custom the Jews could not be unacquainted; and it is possible that similar precautions were in use among themselves To such a usage Jesus Christ is supposed to have alluded, when speaking of the sacrifice of himself, He says—" *Him hath God the Father SEALED*," S. John vi. 27. *Crit Study of SS.* iii. 304.

The unblemished nature that was required of the legal victim and priest pointed to the spotlessness of Him who in after ages should be sacrificed, Himself both Priest and Victim, upon the Altar of the Cross. Cf. i. S. Peter i. 19.

—*of his own voluntary will*] Heb. *liratsono*. In the R.V. this misleading rendering has been abandoned, and a correct translation substituted, viz., 'that he may be accepted.' The action is thus rightly referred to Jehovah. The phrase is so understood by Syr., Vulg., Sept., S.P., S.V., Ar., Targ. O. It is difficult to say why the translation of the A.V. assigned a different meaning to the phrase in the present verse and in xix. 5, xxii. 19, 29, to that which they rightly assigned to it in Ex. xxviii. 38, Lev. xxii. 20, 21, and elsewhere. This is true that *ratson* is used in the sense of 'will' or 'pleasure' as applied to individuals, e.g., Esth. i. 8, Dan. viii. 4, etc., but in this case the prefix is always *ki*.

—*at the door of the tabernacle*] Here was the brazen Altar of burnt offering, Ex. xl. 6. In Temple days the offerer and his sacrifice passed into the great court. If his *Qorban* belonged to the class known as 'most holy' he entered by the N. gate; but if to the 'less holy' by the S. gate. The animal was placed facing W., thus actually to bring it 'before the Lord.' Cf. Rom. xii. 1.

4. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

And he shall put his hand] Heb. *samak yado*. Two principal theories have been advanced in explanation of this rite to which the Rabbis attach so much importance. According to the first theory the 'Semikah' or laying on of hands signified *transference of guilt*. It was supposed that the offerer by laying his hands on the head of the sacrificial animal thereby transferred to it his guilt. This theory is not without its merits, but it fails because though applic-

able to some cases, *e.g.*, that of the blasphemer, in which this ceremony was ordered, it is inapplicable to others. For instance, when Moses was commanded by the Almighty to 'lay his hands' on Joshua, his successor in the leadership of the chosen people, it would be, to say the least of it, absurd to suppose that *Moses thereby intended to transfer to Joshua his guilt!* We do not want a theory, in the explanation of this rite, which is only partially applicable; we need a central theory with which all recorded cases of the 'laying on of hands,' whether sacrificial or not, can be reconciled. The only partially applicable theory, therefore, of *transference of guilt* may be dismissed as inadequate.

The second theory is that of *substitution*. Here we feel that we are treading on firm ground. By laying his hands on the head of his *Qorban* the offerer made it his *substitute*: it was to suffer in his stead the death which was his due: the life of the victim was to be *substituted* for the life of the offerer. All cases where this ceremony was ordered can thus receive a rational explanation. The blasphemer ch. xxiv. 14, was *substituted* for those who might unwittingly have partaken of his sin: the Levites, Numb. viii. 10, were *substituted* for the whole of the firstborn of the Israelites: and Joshua, Numb. xxvii. 18, 22, 23, was *substituted* for Moses as captain of the Lord's people. Moreover this rite had a deep spiritual significance. It was an outward sign intended to teach the great doctrine of *vicarious satisfaction for sin*. The minds of the people were thus from the first accustomed to this idea which was to receive its final and complete fulfilment when the Son of God became the *Substitute* for the sons of men, when *the life* of Jesus was to be given for *the life* of sinners, when the Spotless Lamb was to die *instead of* sinful man.

Two more points remain to be noticed in connection with the 'Semikah.' First, *it was to be a forcible imposition of hands*. The Rabbis are very express upon this point. There was a divergence of opinion amongst them whether one hand or both were to be laid on the head of the victim, but they are all unanimous in saying that it was to be done 'with force' 'or strength' or 'with all one's might.' The Verb *samak* implies more than 'to put.' It rather means 'to lean heavily.' The force of this word may be gathered from the following passages: Ps. iii. 5: cxii. 8: lxxxviii. 8: Is. xxvi. 3: ii. Kings xviii. 21, and many others, in all of which the idea of 'force' or 'strength' is implied.

Lastly it was a point insisted on that the offerer should himself 'lay hands' on the head of the victim. It was a ceremony

that could not be performed by deputy or representative. Maimonides says "neither may a messenger impose hands, for there is no imposition except by the owners . . . not his wife's hand, nor his servant's, nor his messenger's." The only exception to this rule was, that if a man had vowed an offering and died before presenting it, his heir was to do all that he would have done had he lived.

We are here taught two lessons. (i.) We must 'lean heavily' on the merits of our Divine Lord. His work must be accepted with energy and in no half-hearted manner. We must throw all our strength and all our soul into the task of making Him our own. (ii.) The merits of our Saviour must be applied to individual souls by individual faith. We must, each one for himself, make personal and individual proof of a Saviour's love; no other can do it for us. Cf. Ps. xlix. 7.

Whether the ceremony of the 'Semikah' was accompanied by any form of prayer or confession of sin need not be discussed here. The Rabbis hold this to have been the case; the Law is silent on the subject. See *Outram on Sacrifices*, D.I.c. xv.

—*To make atonement for him*] Heb. *licapher*, i.e., 'to cover.' Such is the literal meaning of the original. What it is that 'covers' or 'makes atonement for' we read in xvii. 11, "It is the blood that maketh an atonement (Heb. 'that covers') for the soul." In what sense this 'covering' as equivalent to 'atoning' is to be understood may be given in the able words of Dr. Kurtz ". . . as a covering by which the accusatory and damnatory power of sin—its power to excite the anger and wrath of God—is broken, by which, in fact, it is rendered both harmless and impotent. And, understood in this sense, the sacrificial covering was not merely an apparent, conventional expiation of sin (which would have been the case if it had been merely removed from the sight of Jehovah), but a process by which it was actually rendered harmless, which is equivalent to cancelling and utterly annihilating." The learned Doctor also quotes Kahnis (1, 27) to the same effect, who says, "To expiate, literally 'to cover up' does not mean to cause a sin not to have been committed, for that is impossible; nor to represent it as having no existence, for that would be opposed to the earnestness of the law; nor to pay or compensate it by any performance; but to *cover* it before God, i.e., to *deprive it of its power to come between us and God*." See also a striking passage in *Cave's Script. Doctr. of Sacrifice*, p. 98, where he treats of this 'covering,' and ably

illustrates it by "a figure much too modern, yet equally appropriate . . . as if the sinner who had been exposed to the lightning of divine wrath had been suddenly wrapped round and insulated."

It is clear from this verse that the element of atonement for sin, however much it might fall into the back ground, was not entirely absent from the burnt offering. The phrase *licapher* is the same as in the sin offerings, and the idea of expiation is present though not brought into prominence.

5. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

And he shall kill] Heb. *Veshachet*. Sept. *sphaxousi*. Does this refer to the offerer or to the priest? Many of the Rabbis held that the *Shechitah* was one of the five actions of the offerer the other four being the laying on of hands, skinning the animal, cutting it up, and the washing of the inwards. Several of the older critics held that the priest killed the animal.

This view is maintained by the Sept., which by the use of the plural verb refers the act to the priests or Levites. In this however it stands alone among the Versions. Modern writers are generally agreed that the offerer killed his own sacrifice. "Thus," says Archdeacon Freeman "in a marvellous way was the hand of man, which had at first pulled destruction upon him, commissioned to loose the bands of his death."

—*Sprinkle the blood*] Heb. *vezarequ*, Sept. *proschousi*, Vulg. *fundentes*. Two Heb. roots are used to denote this ceremony, *zaraq* and *hizzah*. The former is used only in connection with the burnt, trespass, and peace offerings, and implies as has been well said "a more copious way of disposing of the blood than is expressed by our word *sprinkling*." For the action of sprinkling with the finger *hizzah* is always used. This distinction is observed in the Versions; thus, *zaraq*, *proschein*, *fundere*; *hizzah*, *rañeìn*, *aspergere*. There were four ways of performing this ceremony:

(i.) *By sprinkling (zaraq) the blood round about*. Probably effected by throwing it from a vessel, in which it was caught, on the four sides of the Altar of burnt offering. This was done in all burnt, trespass, and peace offerings.

(ii.) *By putting (nathan) some of the blood upon the horns of the brazen Altar.* This was the rule in the offerings for a ruler, iv. 25, or for one of the common people, iv. 30.

(iii.) *By sprinkling (hizzah) the blood seven times before the veil of the Sanctuary, some being also put on the horns of the Altar of incense.* This was done in the case of a sin offering for the High priest, ch. iv. 6, 7, and for the whole congregation *Ib.* 17, 18.

(iv.) *By sprinkling (hizzah) the blood upon, and seven times before, the mercy seat.* So on the day of atonement ch. xvi. 14, 15, when the High Priest offered sin offerings for himself and the people.

In the Temple days there was a red line drawn in the middle of the brazen Altar, above or below which, according to the nature of the sacrifice, the blood was sprinkled. Cf. Lightfoot, *the Temple, etc.*, p. 71. The residue of the blood after the 'sprinkling' had been performed was poured out at the foot of the Altar. In the Temple we learn that the blood was poured down two openings at the S.W. side of the Altar, and so passed through channels into the Kedron. Probably some similar arrangement existed in the tabernacle.

To this ceremony the Rabbis attached the utmost importance. Indeed, it was in their eyes of more importance than the slaying of the animal. It was a saying with them "When the blood touches the Altar the sins of the offerer are expiated," and "Except by blood there is no expiation." S. Paul may have had these sayings in his mind when he wrote "Without shedding of blood (in which he manifestly includes the 'sprinkling') there is no remission," Heb. ix. 22.

6. And he shall flay the burnt offering, and cut it into his pieces.

—*Cut it into his pieces*] It was the duty of the priest to see that the pieces were rightly divided, and not indiscriminately hacked off. S. Paul alludes to this practise when he urges on the Christian minister the duty of "rightly dividing" the word of truth, 2 Tim. ii. 15. There is a curious passage in the Sept., where this duty in connection with animal sacrifice is alluded to by the Almighty in His speech with Cain—"If thou offerest rightly and dividest not rightly hast thou not sinned?" Gen. iv. 7.

7. And the sons of Aaron the priest shall put fire upon the Altar, and lay the wood in order upon the fire :

8. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the Altar :

—*the fat*] These may be described as (i.) the envelope of fat *over* the inwards : (ii.) the pieces of fat *upon* the inwards and easily separable from them : (iii.) the two kidneys with their covering of fat : (iv.) 'the caul above the liver,' Heb. *yothereth*. This was probably the small caul commencing between the two lobes of the liver, and stretching across the stomach to the neighbourhood of the kidneys : (v.) the tail, which in Oriental sheep grows to a great size. Two words are used in the original for the 'fat,' viz., *peder* and *cheleb*. The former of these is only used to describe the fat of the burnt offerings, the latter the 'fat' of the peace, and sin, offerings.

—*in order*] The Jewish doctors tell us (see Outram *On Sacrifice* i. xvi. 3) that the members of the animal when cut up were placed upon the Altar in as nearly as possible the same position as they relatively held when the animal was alive. No doubt a practical reason was that in the service of God all things should be done 'decently and in order,' as it would be unseemly that the members of the victim should be promiscuously huddled together upon the Altar fire. But there was no doubt a symbolical reason which is thus well stated by Arch. Freeman—"Plain intimations all, of relations subsisting between Israel and their mystical head Isaac, parallel to those which should thereafter ensue between Christ and His members. For so they are presented unto God as One Body ; once separated indeed by sin, but re-united now by Grace" *Principle of Div. Serv.* vol. ii. pt. ii. p. 238.

9. But his inwards and his legs shall be wash in water : and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

—*wash in water*] Not the head, but only the inwards and the legs. Christ, our Head, needed no purification, and He alone : the mem-

bers of Christ need washing with the pure water of the initial Sacrament, and of the Word.

—*shall burn*] Heb. *higtir*. This is a remarkable word. It is the Hiphil form of a verb which primarily signifies, according to Gesenius, 'to emit odour,' 'to be fragrant.' It is the word always used to denote a sacrificial burning *on the Altar* (as of victims, incense, etc.); never of ordinary burning, as of houses, cities, nor of victims burnt without the camp; for which an entirely different verb, *saraph*, is used. The idea therefore which *higtir* brings into prominence, is not so much the fiery consumption of the victim, as the causing of a sweet smoke or odour to ascend before Jehovah in a flame. See a note or two below.

—*all*] This word brings us face to face with the distinguishing feature of the burnt offering. With the exception of the skin, see on vii. 8, all was consumed upon the Altar. In the meal offering a 'memorial' only was burned upon the Altar, the remainder being given to the Priests; in the peace offering God, the Priest, and the offerer each had their part; but in the burnt offering all was given to Jehovah, all was entirely consumed. Here was foreshadowed the entire surrender of Himself by our Blessed Lord. His was no partial offering. He dedicated Himself wholly, with all the energies of His mind and activities of His Body to be an offering to His Eternal Father. "Had there been one thought," says Jukes, "in the mind of Jesus which was not perfectly given to God:—had there been but one affection in the heart of Jesus which was not yielded to His Father's will:—had there been but one step in the walk of Jesus which was taken not for God but for His own pleasure,—then He could not have offered Himself or been accepted as 'a whole burnt offering to Jehovah.' But Jesus gave up all. He reserved nothing, all was burnt, all was consumed upon the Altar." *Law of the Offerings*, pp. 55, 56. And this total and entire surrender by our Blessed Master of Himself to the service of God and man is well expressed by S. Paul when writing to the Philippians, he says that "Christ emptied (*eskenosen*) Himself," Phil. ii. 7.

—*a sweet savour*] The *Qorbanim* which come under this denomination are the burnt offering, the meal offering (ii. 2), and the peace offering (iii. 2). The sin and trespass offerings were not so classed, with the exception of the offering by any of the common people for a sin of ignorance (iv. 31). The '*olah*' was an offering of 'sweet

savour,' an 'odour of refreshment' to the God to Whom it ascended. The dark shadows of sin which mingled with the smoke of the sin offerings as they slowly burnt on the fire without the camp fall here into the background. All in peace and sweet odour, food and refreshment for Jehovah. And this idea of 'sweet odour' is brought vividly before us in the sacrificial word *higtir*. The word *saraph*, as noticed above, told only of the act of material consumption, *higtir* much more; it is a word pregnant with meaning, for it tells of the victim emitting a fragrant odour, of its causing the victim to ascend in smoke that was pleasant to the nostrils of Jehovah, an odour of sweetness which the Lord smelled and was thereby refreshed.

The application of this phrase to our Lord is evident. The whole of His life from "His poor manger to His bitter cross" was a life of 'sweet odour.' All His thoughts, words, and works were in all infinitely acceptable. From Bethlehem and Nazareth, from the village synagogue and the Temple Court, from the green hill side and the shores of the blue sea, and especially from Calvary, the 'sweet odour' of His holy sacrifice was ever ascending to His Eternal Father. As the ointment wherewith Mary anointed the feet of the Lord filled the house with its sweet odour, S. John xii. 3, so the whole world has been filled with the sweet odour of His self-oblation. His offering was a "sweet smelling savour," Eph. v. 2. The Father needed refreshment and he found it in the sweet odour of the life of His dear Son.

THE BURNT OFFERING FROM THE FLOCK.

10. ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice: he shall bring it a male without blemish.

11. And he shall kill it on the north side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

—and] According to the Sept., the ceremony of the *Semikah* took place in the burnt offering 'from the flock' as well as 'from the herd,' for it adds here "and he shall lay his hand upon his head."

—*northward*] Heb. *Tsaphon*. From *r. tsaphan*, ‘to hide,’ hence ‘hidden, dark’ This injunction applied not only to the burnt offerings, but to the sin and trespass offerings, ch. iv. 24, 29, 33 : vi. 25 : vii. 2. Nothing is said as to the spot in which the private peace offerings were to be slain. According to the Mishnical Tract *Middoth* rings were fixed in the pavement of the N. side of the Altar in which the necks, or as some say the feet, of the victims were fastened previous to slaughter. The reason for this injunction is not now ascertainable with certainty. Various reasons have been given, but all are more or less open to objections. See Ainsworth on ch. vi. 25.

12. And he shall cut it into his pieces, with his head and his feet: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13. But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

THE BURNT OFFERING OF FOWLS.

14. ¶ And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

—*fowls*] If a man were too poor to bring his *Qorban* either from the herd or from the flock, he might bring either turtle-doves or young pigeons. But in some ceremonial purifications they were of obligation: e.g., for an ordinary purification, ch. xv. 14, 29: for that of the Nazarite, Numb. vi. 10. Cf. S. Luke ii. 22-25.

In the Temple as we learn from the Mishna and Maimonides there were fifteen overseers of special departments; of the guards, of shutting the doors, etc. One of these was ‘an overseer of birds,’ whose duty it was to have them ready for sale.

—*young pigeons*] An interesting account of doves and pigeons will be found in Tristram’s *Nat. Hist. of the Bible*, p. 211, sqq. The following is worth quoting: “There is also a force in the adjective

‘young’: for while the old *Turtle-dove* could be trapped, it was hopeless, before the introduction of fire-arms, to secure the old *Pigeon*, and the offerer could only procure the young nestlings before they quitted the nest: and these, therefore, were expressly permitted in offering sacrifice,” p. 213.

15. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.

—*wring off*] Heb. *malak*. Sept., *apoknisei*. Vulg., *retorto ad collum capite, ac rupto vulneris loco*. J.T., *ungue secabit*. Gesenius says that the Sept. rendering is contrary to the express words of ch. v. 8, “but shall not divide it asunder.” The method of killing the bird is thus described by Jewish writers: The priest held its wings with two fingers and its feet between two fingers and twisting its head back cut with his nail its neck. They say, however, that in the burnt offering the head was entirely separated, but not in the sin offering, on the ground that in the latter the command is expressly given that it was not to be separated entirely from the body (v. 8) while in the burnt offering this command is wanting. Maimonides says that the killing of the birds was one of the most difficult of Altar ministrations.

Since the sprinkling of the blood of the birds was immediately connected with the action of killing them, it was lawful for the priest to perform this.

There was no imposition of hands in the offering of birds.

16. And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

—*his feathers*] So Sept., and Vulg., as if the Hebrew word were derived from r. *natsah*, ‘to fly.’ But the more probable derivation is that given by Gesenius, viz., as the past part. of *yatsah*, ‘to cast out,’ hence “*excrement* in the crop of a bird.” So T.O., S.V., Syr., J.T. The R.V. has ‘the filth,’ with marginal rendering, ‘the feathers.’

—*the place of ashes*] From ch. vi. 10, 11, we learn that the Priest whose duty it was to cleanse the brazen Altar was to put on his linen breeches, and to take up the ashes and to put them beside

the Altar. This as we know from the present verse was on the E. side, perhaps as being the farthest from the sacred building. This heap would naturally increase in course of time, and when it became so large as to need removal, the priest was to put off his linen garments, and put on other garments, and carry forth the ashes, probably in the vessels mentioned in Ex. xxvii. 3, without the camp into a clean place.

17. And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

—*shall not divide it asunder*] Vulg. adds “neque ferro dividet eam.” Does the ‘cleaving with the wings’ mean as Outram says, *On Sacrif.* i. xvi. 7, that they were to be “wrenched out of their joints”? Targs. O., and Hier. read “through its wings,” and Targ. Jon. “between its wings.”

CHAP. vi. 8-14.

DIRECTIONS TO THE PRIESTS AS TO THE ALTAR FIRE AND THE DISPOSAL OF THE ASHES.

8. And the Lord spake unto Moses, saying,

9. Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

—*the law of the burnt offering*] The present section contains instructions to the ministering priests. The directions for worshippers were previously given. Cf. the formula here “Command Aaron and his sons, etc.” with that in ch. i. 2, and iv. 2, “Speak unto the children of Isrsel, etc.”

—*the burnt offering*] That is, the daily national offering.

—*the fire*] See below on v. 13.

10. And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

—*linen garment*] The vestments of an ordinary priest were, the linen breeches, coat, girdle, and bonnet. The High priest wore the first two, and in addition, the robe of the ephod, the ephod with the breast-plate, the mitre, and the holy crown. The latter were called the ‘golden’ vestments, because that metal entered into their composition. On the great day of Atonement he wore plain white vestments, as being less ornate, and more suited to a day of public sorrow and humiliation. Cf. Outram i.v.ii, and Braunius, *de Vest. Sacerd. Hebr.* p., 463, sqq.

—*the ashes . . . consumed*] Rather “the ashes into which the fire hath consumed the burnt offering.” Targ. O., “he shall separate the ashes which the fire hath consumed with the burnt offering.”

—*beside the altar*] On the E. side, and so removed as far as possible from the sanctuary. See on ch. i. 16.

11. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

—*put off his garments*] The work of carrying forth the ashes was not strictly a sacerdotal function, and therefore the priest on whom the duty devolved was forbidden to wear the same vestments as those in which he actually ministered at the Altar. It has been thought that this was one of the duties which might lawfully be performed by those priests who were prevented by bodily defects from serving at the Altar itself.

12. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13. The fire shall ever be burning upon the altar; it shall never go out.

—*the fire*] Jewish writers tell us that on the Altar the fire was disposed in three parts: On the E. pile were burnt the various sacrifices; from the S. pile were taken the live embers for burning the incense; the N. pile served as a supply for keeping alight the other two.

CHAP. vii. 8.

DIRECTIONS AS TO THE DISPOSAL OF THE SKIN OF THE BURNT OFFERING.

8. And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

—*the priest shall have . . . the skin*] The law is not precise upon the point, but it is probable that other skins fell to the lot of the priests besides that of the burnt offering. There is scriptural authority, as noted on ch. ii. 3, for dividing the sacrifices into two classes, those that were 'most holy,' and those that were 'less holy.' The Jewish writers and the Mishna tell us that the skins of all the 'most holy' sacrifices (with the exception of those that were to be wholly burnt, *eg.*, the sin offering at the consecration of the priests—Ex. xxix. 14—the sin offering of ignorance for the High priest Lev. iv. ii.—and for the whole congregation, *v.* 21, etc.) belonged to the priesthood, while the skins of the 'less holy' sacrifices were retained by the offerers. Maimonides tells us that the skins of the 'burnt offering of the Sanctuary,' by which he means the continual daily burnt offering, were sold for the maintenance of the house of God. Philo tells us that the priests drew hence a large revenue.

Canon Isaac Taylor, *The Alphabet*, vol. ii. p. 228, mentions that on two inscriptions in the Punic form of the Phœnician alphabet, one of which was found at Carthage, and the other at Marseilles,

directions are given as to the disposal of the skin of the sacrificial animal. He says that the tablets on which the inscriptions occur were "evidently affixed to the walls of the temples The Carthaginian inscription assigns the skin of the victim as a fee to the priest, whereas at Marseilles it belongs to the worshipper."

The direction of the Law, that the priest who offered the '*Olah*' was to have the skin, was no doubt intended as a partial provision for his maintenance, Cf. i. Cor. ix. 13, but a spiritual lesson was also intended. Notwithstanding his office, the priest was a sinner, and as such needed 'atonement' *i.e.* 'covering,' and this gift of the skin would be—to quote Willis, *Worsh. of the Old Cov.*, p. 27, "a continual reminder to the priest of that first sinner's clothing of skin provided by Jehovah for Adam and Eve, and a constant warning to him that though a priest, and by virtue of his office a mediator between God and man, yet he too as a sinner needed a covering, not of his own making, but provided by God, and one involving the shedding of blood."



THE
MEAL OFFERING.

CHAPS. ii. : vi. 14-24 : vii. 9, 10.

THE MEAL OFFERING.

1. And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

—a meat offering] Heb. *Minchah*. R.V., a meal offering. Sept., *doron thusian*, but sometimes transliterates into *Manaa*; e.g., Ezek. xlvi. 5, 7, 11. The word *Minchah* signifies literally a 'gift' or 'present.' It is the word used for the 'present' brought by Jacob to Esau, Gen. xxxii. 13, 18, 21; also for that sent by Israel on his son's return into Egypt, *Ib.* xliii. 11, 15, etc.

Another signification is 'tribute' which as Gesenius (s.v.) remarks was often exacted from subject nations under the milder name of 'a present.' Thus the 'gifts,' i.e., *tribute*, brought by the Moabites, ii. Sam. viii. 2, and by the Syrians, *v.* 6, to David, and by the subjects of Solomon, i. Kings iv. 21 [in the Heb. Ver. v. 1], and by Hoshea to Shalmaneser, ii. Kings xvii. 3, are all called *Minchoth*.

The first use of this word occurs in Gen. iv. 3, 4, where it stands for both the vegetable offering of Cain, and the animal offering of Abel. But in the Law the word has a special and clearly defined signification, *viz.*, as a 'gift' still, but one not offered to man but to Jehovah. It is used to denote the 'unbloody,' i.e., the vegetable sacrifice as distinguished from the 'bloody,' i.e., the animal sacrifice. In several passages we find '*olah*' and '*minchah*' in opposition e.g., Ex. xxx. 9: Lev. xxiii. 37, etc.: as also *zebach* and *minchah* Ps. xl. 7: Is. xix. 21: Jer. xvii. 26, etc.

The *Minchoth* were generally divided by the Jews thus:—

1. *Minchoth* offered in connection with sacrifices.
2. *Minchoth* offered alone.

I. *Minchoth offered in connection with sacrifices.* These were accompanied by a *nesek*, i.e., 'drink offering,' Numb. xv.: hence they were called *minchoth nesakim*, and were offered with all animal burnt offerings, and peace offerings, but not with offerings of birds, nor with sin offerings, excepting only those offered by the leper at his purification, ch. xiv. 10, 31.

II. *Minchoth offered alone.* These were not accompanied by any 'drink offering,' and were subdivided into a) public, and b) private *minchoth*.

The public were:—

1. The sheaf of the first fruits waved before the Lord, ch. xxiii. 10.
2. The two wave loaves of two tenth deals of flour, *v.* 17.
3. The twelve loaves of shew-bread or 'Bread of faces,' ch. xxiv. 5, sqq.

The private were either ordered by the Law or voluntary.

III. *Ordered by the Law:—*

1. That offered by the High Priest at his consecration, ch. vi. 20.
2. That offered by a man who was too poor to afford a *zebach*, ch. v. 11, 12.
3. The *minchah* of jealousy, Numb. v. 15.

To these the Jews add another as ordered by the Law, *viz.*, that which they affirm was offered by every priest on the day when he entered on his sacred duties for the first time. But clear proof of this from the sacred page is not forthcoming.

IV. *Voluntary minchoth.*

- | | |
|---|--------------------------------------|
| 1. Fine flour but unbaked, ch. ii. 1. | } these were
baked in
an oven. |
| 2. Unleavened cakes <i>mingled</i> with oil, <i>v.</i> 4 | |
| 3. Unleavened wafers <i>anointed</i> with oil, <i>Ib.</i> | |
| 4. That baked in a pan, <i>v.</i> 5. | |
| 5. That baked in a frying pan, <i>v.</i> 7. | |

The accompaniments were three, *viz.*, oil, salt, and frankincense, but not all were used with each *minchah*.

The following table given by Edersheim, *The Temple*, p. 110, and by Reland, *Antiq. Vet. Hebr.*, pt. iii. § 7, will help to shew at a glance how these three accompaniments were distributed:

Oil and Incense	{	Fine flour unbaked: that baked in a pan: those baked in an oven: that baked in a frying pan: that of the High Priest: the omer of the first fruits.
Oil and No incense	{	All <i>minchoth</i> offered in connection with sacrifices, i.e., <i>minchoth nesakim</i> .
Incense but No Oil	{	The Shew-Bread.
No Oil and No incense	{	The two wave loaves at Pentecost: that substituted for a sin offering by reason of poverty: the jealousy offering.

Some of the *minchoth* were to be wholly consumed upon the Altar, of others only a handful was consumed, the remainder being allotted to the priests.

Partly consumed.	{	The unbaked of fine flour: that baked in a pan: cakes baked in an oven: wafers: baked in a frying pan.
Wholly consumed.	{	All <i>minchoth nesakim</i> : that of the High Priest, and (according to the Jews) that of the initiation of a priest.

THE MINCHAH OF FINE FLOUR.

—*fine flour*] Heb. *Soleth*. Sept. *Semidalis*: Vulg. *Simila*. The etymology of *soleth* is uncertain. Gesenius says that the primary root is probably the verb *salal* 'to shake,' especially in the sense of 'sifting.' Fine wheaten flour was the material of all *minchoth* with two exceptions; the omer of first fruits which was of barley (that being the corn which was first ripe), and the jealousy offering which was also of barley meal. No directions are given in the Law as to the vessel in which the *minchah* was to be offered: but the princes at the dedication of the tabernacle offered their fine flour in 'chargers,' i.e., deep dishes on bowls, (Heb. *q'arah* from root *qarah* 'to be deep,') and this was probably the usual custom.

—*oil*] Olive oil, of which large quantities were produced in the Holy Land.

—*frankincense*] Heb. *Lebonah*. Care must be taken to distinguish between ‘incense’ and ‘frankincense.’ The former is always rendered by *qetoreth* and the latter by *lebonah*. The *qetoreth* was the total compound of which *lebonah* was only one ingredient. The others as we learn from Ex. xxx. 34, were stacte, onycha, and galbamon, a like weight of each. Josephus however, *Wars*. v. v. 5, mentions the Altar of Incense with “its *thirteen* kinds of sweet smelling spices with which the sea embellished it.” Eder-sheim, *The Temple*, p. 134, says that “altogether 368 pounds were made for the year’s consumption, about half-a-pound being used every morning and evening in the service,” but gives no authority for his statement. In the Talmud, *Foma* 38a, two families are mentioned one of whom—the family of Gornu—possessed the secret of baking the shew-bread for the Temple, and the other—the family of Abtinah—who were skilled in making the *qetoreth*. See an interesting paper in the Trans. Bibl. Arch. Society by Dr. Louis, vol. viii., pt. 3. *Qetoreth* was strictly reserved for use in the service of Jehovah. The *minchoth* had only *lebonah* placed upon them.

2. And he shall bring it to Aaron’s sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord:

—*Memorial of it*] Heb. *Azkarathah*. Sept., *mnemosunon*. The Arabic version omits all mention of ‘memorial,’ reading “and he shall burn its fragrance.” Vulg., *memoriale*. Targ. Jon., “*goodly memorial*,” and in vv. 9 and 16 “*memorial of praise*.”

The word *azkarah* is derived from the Hiphil conjugation of the verb *zakar*. The *Kal* signifies ‘to remember’: the *Hiphil* has two significations, ‘to cause to remember’ *i.e.*, ‘to mention,’ and ‘to mention with approval’ *i.e.*, ‘to extol or praise.’ Several commentators take the word *azkarah* in the latter sense, and refer to various passages in which the Hiphil form is used in the sense of ‘praise.’ But, as has been well pointed out, grave difficulties stand in the way of this interpretation, by such passages as ch. v. 12 and Numb. v. 26, where that part of the *minchah* sub-

stituted through poverty for a sin offering and jealousy offering which was to be burned upon the Altar is called *azkarah*. It is better therefore to refer the word to the primary signification of *hizkir*, viz., 'to cause to remember.' We may thus describe the *azkarah* as a 'memorial' or 'rite of remembrance' whereby the worshipper through the sacrificial action of the priest commemorated before Jehovah His gracious promises to, and covenant mercies with, His chosen flock. In Acts x. 4 we are told that the alms and prayers of Cornelius were gone up before God as a *mnemosunon* (by which word the Sept. renders *azkarah*) i.e., as a 'memorial' whereby Cornelius sought to bring himself into the loving 'remembrance' of his Maker. In this sense too we may think of the Holy Eucharist as our Christian *Azkarah* a "perpetual memory of Christ's precious Death until He comes again." The words of Dr. Mede, a learned writer who died in 1638, and whose writings are well worth a careful study, may be quoted here: "For did not Christ ordain the Holy Eucharist to be the *memorial* of His Name in the New Testament? . . . All those sacred *memorials* of the Jewish Temple are both comprehended and excelled in this One of Christians: the Sacrifices, Shew-Bread, and Ark of the Covenant; Christ's Body and Blood in the Eucharist being all these unto us in the New Testament . . ." *The Reverence of God's House*, sec. i. p. 342.

3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

—a thing most holy] Heb. *Qodesh Qadashim*. We are so accustomed to apply this term—Holy of Holies—to one especial part of the sacred building that we are apt to forget that it had a far more extensive application. Thus among the things called *Qodesh Qadashim* were the following: *The brazen Altar*, Ex. xxix. 37: *the golden Altar*, Ib. xxx. 10: *The sacred incense*, Ib. v. 36: *The vessels used inside the Dwelling place*, Numb. iv. 19: *The residuum of voluntary minchoth*, Lev. ii. 3, 10: *the Shew-bread*, ch. xxiv. 9: *devoted things*, Numb. xviii. 9.

Similarly there is Scriptural sanction for dividing the *zebachim* into two classes, i.e., those which were *Qodesh Qadashim*, 'most holy,' and *Qadashim qalim* 'less holy.' The former class included all

burnt offerings, sin offerings, trespass offerings, and peace offerings of the whole congregation, all of which were to be killed on the northern side of the Altar, Cf. i. ii.: vi. 25: vii. 2. The latter class included peace offerings of individuals, the paschal lamb, firstlings, and tithes—these might lawfully be slain in any part of the court of the priests.

THE MINCHAH OF CAKES AND WAFERS.

4. ¶And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

—*baken in the oven*] Heb. *Thannur*. Sept. *Klibanon*. So also *Vulgate*. There were various methods used by the Israelites in the baking of bread, from the simple process of laying the dough in the hot sand or ashes to mechanical appliances of a more elaborate construction. See Jahn *Archæol. Bibl.* § 140. The *Thannur* mentioned here was probably not square like our metal ovens, but of that shape so common in Oriental lands, viz., a brick pot with stone base and of a cylindrical form through the upper end of which the fire and smoke escaped, the bread to be baked being placed in the brick receptacle.

On this supposition we can explain a difficulty in Gen. xv. 17, where (R.V.) we read of a ‘smoking furnace (*thannur*) and a flaming torch which passed between the pieces’ of the Covenant sacrifice with Abraham. It may seem difficult at first sight to understand the presence of a *thannur* on that occasion. But the difficulty passes away if with Christian and Jewish writers we understand it to have been the *Shechinah* then manifested for the first time.

—*cakes*] Heb. *Chaloth*. From r. *Chalal* ‘to pierce.’ These cakes were perforated in order that the oil might be more readily absorbed.

—*mingled with oil*] The Jewish doctors held that in the mixture of the oil with the fine flour there were to be three ‘pourings.’ First, into the vessel: on this flour was placed: then more oil, the two

ingredients being now mixed together. Next, the mixture was transferred to the vessel of service in which it was to be brought to the Altar. Lastly, oil was now poured on. The frankincense was added last of all.

—*unleavened wafers*] Heb. *Raqiqei mazzoth*. Sept., Vulg., *lagana*. The *Raqiqim* (from r. *raqaq*, 'to beat out,' 'to make thin by beating') were thin cakes rolled or beaten out.

In the *Glossa Ordinaria* the following spiritual meaning of 'cakes' and 'wafers' is given. "Lagana: Panis latus et tenuis: qui prophetiam et legem significat; quantum enim distat inter soliditatem panis et tenuitatem lagani: tantum inter evangelium et verba legis et prophetarum."

—*anointed with oil*] As the Talmud says, in the form of the letter *Chi*, which is thus explained by the Gloss "he poured the oil so upon them, that it went this way, and that way, in two parts." Cf. Lightfoot *The Temple, etc.*, p. 96.

5. ¶And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

—*a pan*] Heb. *Machabath*. Vulg., *Sartago*. Sept., *Teganon*. The marginal rendering 'a flat plate' or 'slice' gives a more correct idea of the *machabath*. It seems to have been simply a flat smooth surface either of iron or earthenware without any rim at the edges. Abarbanel, quoting R. Sol. Jarchi, tells us that there was a vessel in the Temple which had a flat smooth surface, without any lip or rising, so that when the oil was poured on the wafer it spread over the surface of the plate, increased the flame, and caused the wafer to become hard. *Exord. Comment. in Levit.*, p. 255. So Maimonides quoted by Ainsworth in loc.

6. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

7. ¶And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.

—*frying pan*] Heb., *Marecheseth*. Vulg., *Craticula*. Sept., *Eschara*. The *marecheseth* would seem from its root *rachash*, ‘to boil up,’ to have been a deep vessel, more like a kettle or a pot, in which materials could have been *boiled*. The Syriac word, as well as those used here by the Sept. and Vulgate, imply more what we should call ‘a gridiron,’ but this is a wide departure from the idea implied by *rachash*. J. T. are more accurate in giving their rendering “munus cacabi,” which they describe as “profundi vasis, in quo res coquantur liquore mersæ.”

8. And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.

9. And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord.

10. And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

11. No meat offering which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

—*no leaven or any honey*] The exclusion of these two articles rests on a common basis. There was nothing in either leaven or honey, regarded simply *per se*, which would prevent their being offered to Jehovah. Indeed, from the very next verse we learn that they might both be offered among the firstfruits; moreover leaven was to be used in connection with the two Pentecostal loaves, ch. xxiii. 17, and “with the sacrifice of thanksgiving” of the peace offerings, ch. vii. 13. Honey was offered among the firstfruits at the reformation under Hezekiah, ii. Chron. xxxi. 5. But the *minchah* had a symbolical meaning, and the only symbolism of which leaven and honey were capable was one of evil qualities.

It is the property of both to produce fermentation which is emblematical of the evil tendency of the heart of man to ferment, and to be restless, and like leaven which once was good and sweet to become sour and bad.

12. ¶As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt upon the altar for a sweet savour.

13. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

—salt] This was the invariable accompaniment both of *zebachim* and *minchoth*. From its nature it was a fit symbol of the unalterable nature of the covenant which God made with His chosen people Israel. The phrase "salt of the covenant" is equivalent to 'an enduring, lasting, covenant.' This explains, probably, the passage occurring here in Targ. Jonathan, which says that the "twenty four gifts of the priests were appointed with a covenant of salt" and therefore the "salt of the covenant" was never to be absent from the meal offering, as an indication that the priesthood of Levi was to be a lasting and perpetual priesthood throughout their generations.

Those who are interested in Jewish fables will find a ridiculous explanation of this title, "Salt of the Covenant," quoted by Fagius (ad h. loc) from the writings of Rabbi S. Jarchi.

THE MINCHAH OF FIRSTFRUITS.

14. And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

—*green ears*] From a comparison of the Versions we gather that the ears of corn here spoken of were not really green, *i.e.*, ‘unripe’ ears, but rather ears fully ripe and newly reaped. Syr. reads “a handful roast in the fire, bruised, cleansed, thou shalt offer.” Targ. O., “green ears dried with fire, broken and soft.” Targ. Jon., “roasted flour and meal of barley.” These ears were not ground into *soleth*, ‘fine flour,’ but into a coarse meal, and so were offered.

15. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof, it is an offering made by fire unto the Lord.

CHAP. vi. 14-19.

GENERAL DIRECTIONS AS TO THE MINCHOTH.

14. And this is the law of the meat offering: the sons of Aaron shall offer it before the Lord before the altar.

—*the law of the meat offering*] This law does not apply to the *minchah* of the High Priest, *vv.* 19-24, nor yet to the *minchoth* offered as accompaniments of the ‘*Oloth* and ‘*Shelamim*, both of which were wholly burnt, but to the voluntary *minchah* which might be offered alone, and of which *ch. ii.* treats.

15. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord.

16. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

—*holy place*] The ‘most holy’ offerings were to be eaten by the priests in the court, but the ‘wave breast’ and ‘heave leg’ of the *Shelamim* might be eaten by them and their families in any clean place, ch. x. 14: this was afterwards explained to mean ‘in any part of Jerusalem.’

17. It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as in the sin offering, and as the trespass offering.

—*I have given*] In both O. and N. T. the principle is recognised that they who wait at the Altar shall be partakers with the Altar, Cf. Deut. xviii. 1, 2: S. Matth. x. 10: i. Cor. ix. 13, 14.

18. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy.

—*all the males*] Even if he were a priest who by reason of bodily defect—Cf. ch. i. 3—was not permitted to serve at the Altar, ch. xxi, 21, 22.

—*that toucheth them*] See on the Sin offering, ch. vi. 27.

THE DAILY MINCHAH OF THE HIGH PRIEST.

vv. 19-24.

19. And the Lord spake unto Moses, saying,

20. This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

—*Aaron and of his sons*] By ‘his sons’ are to be understood not the ordinary priests, but his successors in the Pontificate.

—*a meat offering perpetual*] Josephus, *Ant.* iii. 10, Abarbanel, *Exord. in Lev.*, and other Jewish writers tell us that the *minchah* described here was offered by the High priest not only on the day of his consecration but every day afterwards. The time of this offering was, in all likelihood, not during the seven days of consecration of Aaron and his sons, because as Kurtz points out, if that had been the case Moses must have acted for them, as their consecration would not have been complete, and it is evident that they offered this *minchah* for themselves. The present verse shews that this *minchah* was offered in connection with the daily sacrifice, and Jewish tradition asserts that it was offered after the *minchah* and before the drink offering which accompanied the daily burnt sacrifice.

21. In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord.

—*a pan*] Heb. *Machabath*. See on ch. ii. 5.

—*baken*] Rather ‘dipped’ or ‘soaked.’ See on ch. vii. 12. Targ. O., “. . . while soft it shall be brought a baken minchah offered in pieces to be accepted with favour, etc.” Maimonides says the number of ‘pieces’ of the Pontifical *minchah* was twelve.

22. And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the Lord; it shall be wholly burnt.

—*the priest of his sons who is anointed*] Targ. Jon., “the Highpriest who is anointed with oil.”

—*wholly burnt*] Lit., ‘a whole burnt sacrifice.’ The *minchah* of the people was eaten by the priests with the exception of the *Azkarah*, which was burnt upon the Altar. See on ch. ii.

23. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

CHAP. vii. 9, 10.

DIRECTIONS AS TO DIVISION OF THE RESIDUE AMONG THE
PRIESTS.

9. And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

—*every meat offering . . . dry*] Such as that brought as a sin offering by reason of poverty, ch. v. 11, and the jealousy offering, Numb. v. 15. Thus we see that all *minchoth* baken or fried belonged to the officiating priest, while all that were offered unbaken, whether mingled with oil, as that mentioned in ch. ii. 1, or unmingled with oil, as the sin offering of the very poor person, and the jealousy offering, belonged to the priesthood in general.

—*one as much as another*] Lit., *a man as his brother*. Sept., *hekasto to ison*. "All the priests," says Bp. Patrick ad h.l. "who attended on that day were to have an equal share in this kind of meat offering: though he alone who ministered at the Altar, had the *baked* meat offerings."



THE
EUCHARISTIC SACRIFICE.

THE
PEACE OFFERING.

CHAPS. iii. ; vii. 11-22, *and* 28-35.

THE PEACE OFFERING.

ANALYSIS.

Chief features. The sacrificial meal: the ceremony of 'heaving' and 'waving.'

Nature. Eucharistic.

Order. Second in institution, third in application.

Treatment of blood. Sprinkled (*zaraq*) upon the Altar round about.

Treatment of flesh. The fat and inward portions to be burnt; the 'wave' breast given to the priesthood in general; the 'heave' leg to the officiating priest; the residue to the offerer and his family.

View presented of the work of Christ. As *Priest*, giving us to eat of the Sacrifice, and so satisfying us with Himself: as *Victim*, giving Himself to God, and so satisfying God for us.

Counterpart in the Sacramental system of the Church. The Holy Eucharist as a Feast.

THE PEACE OFFERING FROM THE HERD.

1. And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or a female, he shall offer it without blemish before the Lord.

—a sacrifice of peace offering] Heb. *zebach shelamim*. Sept., *thusia soterion*. Vulg., *hostia pacificorum*. Targ. O., "of the sanctified things." The singular noun *Shelem* occurs only once in Amos v. 22: elsewhere the usual phrase is as here, *zebach shelamim*. They were either public or private. Only one public peace offering, the two Pentecostal lambs, ch. xxiii. 19, belonged to the 'most holy' class of sacrifices. As such they were killed on the N. side of the

Altar, the flesh being eaten by the priests in the Court. The other public *Shelamim* belongs to the 'less holy,' and were therefore slain on the S. side. The present chapter enumerates three varieties of private peace offerings, (i.) the *zebach hattodah*, the 'thanksgiving' offering: (ii.) the *z. neder*, the 'votive' offering: (iii.) *z. nedabah*, the 'free will' offering. No limitations were imposed as to the animals admissible for this *Qorban*. They might be selected either from the herd or from the flock, either male or female. We do not find any mention of pigeons as peace offerings. Bodily perfection however, as in the other sacrifices, was required of the sacrificial animal, with one single exception, viz., in the 'free will' offering, in which an animal might be offered which had anything lacking or superfluous in its parts. See below on vii. 16. The body of the animal was allotted in three parts: (i.) *the fat*, belonging especially to Jehovah as being the best, and as representative of the rest, ch. iii. 3, 5. (ii.) *The breast and right leg*, the former being given to the priesthood in general, and the latter to be officiating priest, ch. vii. 31, sqq. (iii.) *The residue* was given to the worshipper to be consumed by himself and his household, ch. vii. 15, 16: xxii. 30. The sacrifice of 'thanksgiving' was to be eaten on the day of sacrifice, none being left till the morrow, but the flesh of the 'votive,' and of the 'free will' offerings might be eaten on the second day, but none was to be left till the third day. If any of the holy flesh remained it was to be burnt with fire, ch. vii. 15, 17. The sacrificial meal was to be held in the courts of the tabernacle, Deut. xii. 17, 18, but the priests might eat their portion in a clean place, Lev. x. 14.

The feast upon the sacrifice forms the distinguishing feature of the peace offering. Thus we see the intimate connection which exists between it and the Holy Eucharist. In the peace offering, the offerer shared in, fed on, and so benefited by the sacrifice: and so, in like manner, in the Holy Eucharist, we share in, feed on, and benefit by the Sacrifice of Calvary, which is daily represented on our Altars.

In the burnt and meal offerings the offerer received no part for himself; but here, in the peace offering we have the consummation of all sacrifice (the intention of all sacrifice being to reconcile or appease), by the admission of the faithful Jews to feed upon, and so hold communion with the sacrifice, as we, under the New Dispensation, feed upon, and so hold communion with, the Sacrifice of our Altars.

The reconciliation of the offerer with the God whom he would appease, is made manifest by the permission given to the offerer to eat of the offering, and so offer himself with it, and make himself one with it, that where the offering is accepted by God, the offerer must, with it, be accepted also.

Here is a literal carrying out of the prefigurement of Christ standing as Offerer (in man); He, in us, offers Himself with us, Priest and Victim, to the Eternal Father; as Priest, giving us to eat of the Sacrifice, so satisfying us with Himself; as Victim giving Himself to God, and so satisfying God for us. "He that eateth My Flesh and drinketh My Blood, *dwelleth in Me, and I in him.*" The very object of sacrifice is here obtained: the offerer, reconciled, atoned for, is made one with Him to whom the sacrifice is offered.

It is to be further observed that in the peace offering the three concerned, *viz.*, (i.) God; (ii.) The priest; (iii.) Man; each received satisfaction in each receiving a portion. And in our Peace Offering these three necessary provisions are to be found.

"It is finished. I, the Offerer, and the Offered, do reconcile man to God. I, being perfect Man, make it possible for all men to attain perfection: and being perfect God, can, and do, offer or send, the offering of My Humanity to the Godhead, that through the power of the Godhead, My Sacrifice of Myself may make possible the reconciliation of fallen man to his offended Maker." Man so receives his portion, forgiveness, and is satisfied: the Priest, Christ Jesus, obtains that for which He offers Himself, man's pardon, and is satisfied; God required Atonement for sin, this He now receives and accepts in the Person of His Son, and is satisfied.

We have now only to observe that the peace offering might be offered, as often as desired, by each individual; in the same way as our Peace Offering is daily offered and participated in, and communicated with, by the faithful. The lesson here taught is that no earthly thing, not even our communions with the Peace Offering, are here shared in their entirety and perfection. This is proved by the fact that a repetition of communion with the Peace Offering is necessary for the maintenance of the reconciliation of God and man.

Before the entrance into the Holy Land only a *minchah* accompanied the peace offerings, ch. vii. 12, but after that event a drink offering of wine was added, Numb. xv. 2-12.

2. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

—*sprinkle*] Heb. *vezaregu*. Not with the finger as in the sin offerings—for which action *hizzah* is always used—but probably from a vessel in which the blood had been caught. See on i. 5.

3. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

4. And the kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

—*the flanks*] See Bochart. *Hierozoic*. lib. ii. ch. xlv. p. 506.

5. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

—*upon the burnt sacrifice*] From ch. vi. 12, it is evident that by the 'burnt sacrifice' is meant the daily national offering. See Ex. xxix. 38.

THE PEACE OFFERING FROM THE FLOCK.

6. ¶ And if his offering for a sacrifice of peace offering unto the Lord be of the flock; male or female, he shall offer it without blemish.

7. If he offer a lamb for his offering, then shall he offer it before the Lord.

8. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord: the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

—*the whole rump*] Heb. *haaleyah*. Sept., *osphun*. Vulg., *caudam totam*. Targs. "the whole of the tail close to the spine." R.V. "the fat tail entire." This is no doubt the correct rendering.

Canon Tristram tells us that there are two breeds of sheep in Palestine: "in the N. hills there is a breed apparently not unlike the merino The common Syrian sheep is much taller, large boned, with a broad flat tail The peculiarity of this breed *ovis laticaudata*, is the enormous developement of fat on the tail it seems to have been the breed of the ancient Israelites, the fat of the tail being spoken of as 'the rump' The tail is simply a mass of fat, and is used for grease, for lamps, and for cooking Though the carcass does not weigh more than fifty or sixty pounds, the tail will average ten pounds, and I have known it fourteen pounds." *Nat. History of the Bible*, pp. 143, 144.

10. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.

12. ¶ And if his offering be a goat, then he shall offer it before the Lord.

—*a goat*] Vulgate, wrongly, has "Si capra fuerit, etc.," Targs. "from the young goats."

13. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14. And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

15. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16. And the priest shall burn them upon the altar; it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's.

17. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

—*a perpetual statute*] See ch. vii. 23-28, where the provision of this verse is repeated with forcible additions.

—*that ye eat neither fat*] Heb. *Cheleb*. This is the word (as we saw on i. 8.) always used of the 'fat' of the peace, and sin offerings, as *feder* is of that of the burnt offerings.

It must not be supposed, however, that this injunction extended to the 'fat' of all animals without distinction. It was only the 'fat' of *sacrificial* animals which might not be eaten, ch. vii. 23. The prohibition did not apply to animals which, though clean, *i.e.*, permissible as food (e.g. stags, roebucks, etc.) were not admissible for Altar use. The *rationale* of this command concerning the 'fat' is evident. The Law regarded the slaying of every ox, or goat, or sheep, even if destined for home-use alone, as in some sort a sacrificial slaying. Hence the act was to take place at the door of the tabernacle of the congregation, xvii. 3, 4, 5. The fat of the sacrificial animal was a fire-offering to Jehovah, it was specially

His portion; it would clearly be wrong, therefore, to assign to domestic purposes that part which especially belonged to Jehovah. Afterwards as we learn from Deut. xii. 21, this law of killing the animal at the tabernacle door was removed, and the prohibition against eating fat was in consequence removed also. The Targum Jonathan, after giving the prohibition against eating the fat or the blood, interpolates here the direction that "upon the back of the altar it shall be sacrificed to the Name of the Lord."

—*nor blood*] This prohibition was never removed. In the case of slaughterings for domestic use, whether of sacrificial animals or not, the blood was never to be eaten but to be poured on the earth as water, Deut. xii. 16, 24. The reason is given in v. 23. "For the blood is the life: and thou mayest not eat the life with the flesh."

CHAP. vii. 11-22.

11. And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.

—*peace offerings*] The ritual of the peace offering is given in the previous section. In the following verses three points are enumerated: (i.) The *Minchah* which was to accompany the sacrifice: (ii.) Regulations concerning eating the flesh: (iii.) The enumeration of the three varieties of *Shelamim*, viz., 'Eucharistic,' 'Votive,' and 'Free will.'

VARIETIES OF PEACE OFFERINGS.

(i.) *The 'Thanksgiving' Offering. Zebach hattodah.*

12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

—*for a thanksgiving*] Heb. 'al-todah. Sept., *peri aineseos*. Vulg., *pro gratiarum actione*. This is the first of the three kinds of *Shelamim*. The special feature of this sacrifice is evident from its name. It was the offering of a pious Israelite who had been the recipient of Divine mercies, and who therefore desired to give outward expression to the gratitude which filled his heart. It had no respect to the future, i.e., it was in no sense an impetrative sacrifice, it regarded only the past. Such were no doubt the peace offerings of the Israelites after the capture of Ai, Josh. viii. 31. So David says, Ps. cxvi. 14, 15, "... thou hast broken my bonds in sunder (prob. in reference to his deliverance from Saul in the wilderness of Maon, i. Sam. xxiii.) I will offer to Thee the sacrifice of thanksgiving (*zebach hattodah*). So king Manasseh after his restoration to his kingdom offered 'thank offerings' (*todoth*), ii. Chr. xxxiii. 16.

—*of fine flour fried*] Heb. *Soleth murebeketh*. Sept., *semidalin pephuramenen*, Vulg., *coctam similam*. The verb *rabak* signifies 'to dip,' as bread in oil; hence R.V. more correctly 'soaked.'

13. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

—*leavened bread*] This was a separate offering, not for Altar use as the *Minchoth* of which the memorial was burned. In none of the other sacrifices is this accompaniment of cakes of leavened bread enjoined. They were not burnt upon the Altar, for neither leaven nor honey was to be burnt in any offering of the Lord made by fire, ii. 11. But though they had no place on the Altar fire, yet they were to be presented to God, one loaf being a heave offering to the Lord, and given to the officiating priest, the rest being consumed by the worshippers. Doubtless there was here, as Archdeacon Freeman remarks, a wonderful provision for the growth of the Eucharist out of this rite. R. Levi of Barcelona tells us that the usual name for this leavened bread was "the bread of thanksgiving" or "Eucharist."

14. And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings.

—*one out of the whole oblation*] Maimonides tells us that this bread was thus prepared: 20 tenths of flour were taken, half of which were mixed with leaven. Ten cakes were made of this leavened portion; of the unleavened flour thirty cakes were made: ten baked in the oven, ten made into wafers, and ten dipped in oil. And the priest took one of all four cakes, one of every sort. *Treatise on Sacrifices*. See Ainsworth ad. h.l. who quotes the entire passage.

—*a heave offering*] See below on v. 32. Sept. *aphairema*.

15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

—*on the same day*] The *z. neder* and *z. nedabah* might be eaten on the next day after offering, but immediate consumption was enjoined in the case of the *z. hattodah*.

(ii.) *The 'Votive' Offering. Zebach neder.*

(iii.) *The 'Free will' Offering. Zebach nedabah.*

16. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

—*a vow*] Heb. *neder*. Sept., *cuche*. Vulg., *votum*. This is the second variety of peace offerings. Like the *todah* offering, it was a 'thank' offering, but it differed from it in one important particular, viz., that whereas the *todah* was a 'thanksgiving,' in the highest sense of the word, for the reception of mercies proceeding wholly and solely from Jehovah's grace and love, the *neder* was a 'thanksgiving' for mercies received *in response to a vow previously made*. It did not consequently rank so high in the scale of offerings as the *zebach hattodah*.

—*a voluntary offering*] Heb. *nedabah*. Sept., *hekousion*. Vulg., *sponte*. This is the third variety of peace offering. It differed from the two previous kinds in being, not an eucharistic, but an impetrative or

supplicatory offering. The 'votive' sacrifice was offered when the blessing desired was obtained; the 'free will' sacrifice was offered *in conjunction with the prayer* for the mercy sought. The supplicatory nature of this sacrifice was generally admitted by the Rabbis, and it is impossible to suppose that a divinely instituted system, whether Jewish or Christian, should be wanting in offerings of this nature. Dr. Kurtz well says "If the supplicatory offering rested upon a truly religious basis, and the idea to be expressed therein was really founded upon a religious necessity . . . we are certainly warranted in expecting that the Mosaic economy, as a Divine institute, would meet that want and satisfy it" (*Mcs. Opf.* pp. 134, 135, quoted in *Sac. Wors. of Old Test.*). As we have already seen above, the daily national offering included in its broad basis the imperative element. It contained potentially within itself not only the virtues, but the characteristic features of all the other sacrifices. It had thus its supplicatory as well as its expiatory and latreutic aspect: but it is important to remember that in each and all of these respects it was a national and public, and not a private and individual offering. The latter is just what the *nedabah* was. It was a private offering of a supplicatory nature. As the Christian may offer by the hands of a priest the Holy Eucharist with some special 'intention,' and with a desire to gain some special mercy, so the Jew might offer by the hands of the Levitical priest the *z. nedabah* in the prescribed manner with a similar object. It is probable that the following, though called in the text by the general name of *Shelamim*, may be quoted as instances of this supplicatory sacrifice. (i.) The sacrifices offered by the Israelites before the battle with the children of Benjamin, Judg. xx. 26: (ii.) Those offered by the Israelites when they required direction as to restoring the tribe, *Ib.* xxi. 4: (iii.) The sacrifice ordered by Saul while waiting for Samuel, i. Sam. xiii. 9: (iv.) The sacrifice offered by David during the plague, ii. Sam. xxiv. 25.

In what sense the *nedabah* was a 'free will' offering' is not apparent at first sight. That it was not a 'free will' offering in the same sense as, for example, the burnt offering of ch. i. is clear from the fact that at the three great festivals, in addition to the regular peace offerings, it was obligatory, Deut. xvi. 10, sqq. This being so, it is evident that some other grounds must be sought which will explain the sense in which it was of 'free will.' The following explanation adapted from the learned author above quoted seems to meet the requirements of the case. We have already seen that in the 'votive' offering the sacrifice was not

presented till *after* the blessing sought had been obtained ; in the 'free will' offering we may suppose that it was freely presented *beforehand* in the hope that Jehovah would grant the prayer of which it was the accompaniment. The vow once made, the conditions being fulfilled, the votive offering was compulsory and could not be omitted without a breach of the law contained in Numb. xxx. 2, and Deut. xxiii. 21, sqq. But there was no *obligation* to present a sacrifice at the time of making the prayer for the benefit desired, and hence it was properly called a 'free will' or 'voluntary' offering.

This was the only offering in which any bodily defect was permissible in the sacrificial animal. From ch. xxii. 23, we learn that either a bullock or a lamb which had either superfluity (explained by Rabbis to mean one member shorter than the other) or deficiency (which Sept. and Vulgate refer to the amputation of the tail or ears, and Targ. Jon. to the genital organs) might lawfully be offered for a 'free will' but not for a 'votive' sacrifice. The apparent contradiction of this permission to the rule given in ch. xxii. 21, is explained by the Rabbis by saying that though such an animal as had either defect or superfluity could not be offered on the Altar, that it might be brought, or the monetary value, for the maintenance of the sanctuary.

17. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

—*imputed to him*] Targ. Jon. adds "for righteousness."

—*an abomination*] Heb. *piggul*. Sept. *miasma*. The Hebrew word is only found here and in ch. xix. 7: Is. lxxv. 4: Ez. iv. 14. Aq. and Symm. both render it by *apobleton*, which is the word used by S. Paul, who perhaps had this passage in mind, when he wrote "every creature of God is good and nothing *to be refused*" i. Tim. iv. 4.

19. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

—*cut off*] Targs. “shall be destroyed.” The expression “that soul shall be cut off from his people” is frequently found in the Law and signifies capital punishment: but whether by the hand of God or by the hand of man is not specified. The Jewish doctors expound this differently. Some say that it meant ‘dying before attaining the age of fifty years,’ others expound it of ‘dying childless.’ The Mishnical treatise *Kerithuth* enumerates over thirty offences punishable by “cutting off,” if done wilfully. See Lightfoot, *Temple Service*, pp. 7, 8, 9.

We may see in this, and in the following verse, a foreshadowing of that spiritual purity which is demanded of all who come to the sacrificial Feast which Jesus Christ, our Peace Offering, makes for us on the Altar of His Church. That which was demanded of the Israelite who eat the flesh of the *Shelamim* was an external cleanness of body: the purity which is demanded of us is internal, of heart and soul. To the clean Israelite the benefit was doubtless great: he feasted as it were at Jehovah’s table, and was thereby admitted to close and intimate communion with Him: but the danger was also great if with ceremonial uncleanness he dared to approach the sacrificial feast. To us the benefit is incalculably great if with true penitence and internal purity we draw nigh to that blessed Sacrament of which both burnt offering and peace offering were types, the one as a Sacrifice, the other as a Feast. We are then made one with our Peace Offering and He with us; but to us, as to the Israelite, the danger is also great if spiritually defiled we draw nigh to God’s board, for then we provoke Him to plague us with various punishments and “cutting off” from our people, and sundry kinds of death. Here, as in many other points, the shadow was in the Law, the reality in the Gospel.

CHAP. vii. 28-35.

DIRECTIONS AS TO THE PRIESTS' PORTION.

1. *The "Wave" breast.*
2. *The "Heave" leg.*

28. And the Lord spake unto Moses, saying,

29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offerings.

—*shall bring his oblation*] Some commentators understand by this the meal offering which was to accompany the *Shelem*. So Bp. Patrick, who lays stress on the fact that 'the oblation' is called *Qorban* to distinguish it from the *zebach* or 'sacrifice.' But as we have seen on ch. i. 2, *Qorban* is a general name for 'gifts' to be employed in any way in the service of Jehovah, and is not distinctively used of any one offering. The reference above mentioned derives some support from the Vulg., which reads here "sacrificium, id est, libamenta ejus." The true meaning of the verse, however, seems to be, "When a man offers a *Shelem* to Jehovah, let him above all things take care to bring, for Altar consumption, the portion selected by Jehovah as His food, before proceeding to the sacrificial meal." The same idea of selecting "out of the sacrifice" special portions for special uses occurs in v. 32. The "oblation" therefore of the present verse seems to refer to Jehovah's selected portions, viz., the fat parts, ch. iii. 3, 4, 9, 14, 15.

30. His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.

—*the fat with the breast*] Targ. Jon. "the fat, the fatness that is upon the breast, and the breast cut out with two ribs here, and two ribs there at the top . . ."

—*waved for a wave offering*] Heb. *lehaniph otho tenuphah*. Targs. "to be lifted up, an uplifting." In addition to the present passage the ceremony of the *tenuphah* or 'waving' took place in the following instances: at the offering of the ram at the consecration of Aaron and his sons to the priesthood, viii. 27: at the cleansing of the leper, xiv. 12: the sheaf of the firstfruits, xxiii. 12: the two lambs and bread of the firstfruits at Pentecost, *Ib.* 20: the offering at the trial of jealousy, Numb. v. 25: at the fulfilment of the Nazarite's vow, *Ib.* vi. 20. It occurs also in the 'waving' of the Levites, Numb. viii. 11 (where however the action cannot have been the same as with the parts of the sacrifice). It has been suggested that by 'waving' the Levites we are to understand that Aaron caused them to walk either in front of or round the Altar. But as we learn from Numb. iii. 39, that they were 22,000 in number this seems hardly possible. Bp. Patrick's suggestion is more probable, viz., that Aaron "lifting up his hands, and turning about to all sides (as he did when he offered a wave offering) they, at his command, imitated the same motion; and so were offered up to God, and became wholly His." On Numb. viii. 11. Targ. Jon. says "And thou shall place the Levite before Aaron and his sons, and present them (as) an elevation before the Lord" See Arab. version). The direction of the movement may be gathered from the following instances in which the verb *nuph* is used: "Shake (R.V. 'wave') the hand," i.e., according to Gesenius the signal of one *beckoning*, Is. xiii. 2: "Shake his hand over the river," i.e., a gesture of one *threatening*, *Ib.* xi. 15, xix. 16: "to *sift* the nations with a *sieve*," *Ib.* xxx. 28: "shall the *saw* . . . shaketh it?" *Ib.* x. 15: "thou shalt not move a sickle," Deut. xxiii. 25, [Heb. v. 26]. The general idea conveyed by these passages is that of a movement 'to and fro.' The Talmud describes it as a motion backward and forward, and this is probably correct. But in what direction? The waving priest stood facing the sacred building, and 'waved' the breast *towards* it, and then drew it *back towards* himself. The symbolism of this action is evident. The first motion signified the giving of the selected portion to Jehovah, and was in effect an acknowledgement that it primarily belonged to Him; the second motion signified that Jehovah returned the gift as part provision for the maintenance of His servants. The 'wave breast,' as the next verse shews was given to the priests in general and to their families.

31. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifice of your peace offerings.

—*shoulder*] Heb. *shog*. R.V. *thigh*; rather, *leg*. The Hebrew word is derived from *r. shug*, 'to run.' By this word is meant the hind leg, as by *zero'a* the fore leg. Cf. Numb. vi. 19: and Deut. xviii. 3. The only reason for the selection of this joint for the officiating priest was the abundance and excellence of the meat.

—*an heave offering*] Heb. *terumah*. As the *tenuphah* was a lateral, so the *terumah* was a vertical movement. The signification in both actions was indential, viz., the presenting of a selected portion to Jehovah. There was however, as has been well pointed out, this difference, that whereas the 'waving' was a presentation to Jehovah in His *earthly* dwelling place, the 'heaving' or 'lifting up' was a presentation to Him in His *heavenly* dwelling place. That the *tenuphah* and the *terumah* were two in act but one in meaning is evident from the fact that in several passages the terms are used interchangeably: e.g., the 'gold of the offering' which in Exod. xxxviii. 24, is called *tenuphah*, in Numb. xxxi. 52, is called *terumah*. Cf. also Lev. ix. 21, where we are told that Aaron 'waved' (Heb. *heniph*) for a 'wave offering,' the breasts and the right shoulder which latter is ordinarily called *terumah*. This significant action has passed over into the liturgical ceremonies of the Church. The 'elevation' of the elements of the ancient liturgies with the words *ta hagia tois hagiois* has its origin in the 'heaving' of the Jewish sacrifice. The *terumah* of the Mosaic rite was, as already observed, a presentation of earthly food to Jehovah in Heaven's glory, so the 'elevation' of the Christian rite is the 'heaving' or presentation to the Father of the heavenly food of the B. Sacrament, even the Body and Blood of His dear Son. It is much to be regretted that this action of 'elevation' or 'heaving' so scriptural, so ancient, and so full of beauty and significance, should not find an authorized place in the ritual of our incomparable liturgy.

33. The among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

34. For the wave breast and the heave shoulder have 3 taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

—*have given them . . . sons*] For their maintenance. Cf. i. Cor. ix. 13, 14. The wave breast and heave leg being 'less holy' offerings might be eaten in any clean place, ch. x. 14.



THE GREATER
EXPIATORY SACRIFICE.

THE
SIN OFFERING.

CHAPS. iv. : v. 1-13 : vi. 24-end.

THE SIN OFFERING.

ANALYSIS.

Chief features. Wholly burnt on the ground outside the camp : sprinkling of the blood.

Nature. Expiatory.

Order. Third in institution, first in application.

Treatment of blood. (i.) In higher classes, *i.e.*, of High Priest and of the whole congregation, sprinkled seven times on the vail *Paroketh*, some put on the horns of the golden Altar of incense, residue poured out at base of brazen Altar. (ii.) In lower classes, *i.e.*, of a ruler and of a private person, some put on horns of brazen Altar, residue poured out at its base, but none taken into the Holy Place.

Treatment of flesh. Fat portions in every case burned : if belonging to higher class the flesh was burned with unconsecrated fire outside the camp : if to the lower class, it was eaten by officiating priests in the Court.

View presented of the work of Christ. Christ the Sin-bearer, made sin for man, making atonement, suffering without the camp.

Counterpart in the Sacramental system of the Church. Confession and Absolution.

1. And the Lord spake unto Moses, saying,

2. Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them :

—*if a soul shall sin*] Hitherto we have dealt with those offerings that were of “a sweet savour.” We have now to consider those *Qorbanim* which were “not of a sweet savour,” those offered for sin and trespass. One of these, however, was included among the “sweet savour” offerings, *viz.*, that offered for a sin of ignorance by any one of the common people, *v.* 31. In the offerings already discussed there were points in which they differed from each other both in details of ceremonial, and in the aspect which they presented of the One offering of Christ. They rested, however, on a common basis, namely, the offering to Jehovah of something that was well pleasing to Him, and in which He found rest and satisfaction. In them, the offerer presents himself as an accepted *worshipper*, bringing something sweet and pleasant to God. As Jukes well says “The offerer came to satisfy God, and having in his offering stood the sifting fire of trial was accepted as a sweet savour, and fed upon, if I may so say, by the Lord.” But in the *Qorbanim* that were not of “a sweet savour” a new idea came into prominence, *viz.*, that of *sin*. For the first time we find the idea of sin connected with the offering. The offerer comes now as a *transgressor* before God to receive in his offering the judgement due for transgression. Unlike the other offerings which were burnt within the sacred precincts upon the holy Altar, these were burnt without the camp upon the bare ground. We see here then the sinner cast out of the presence of Jehovah, and in his offering receiving the due reward of his sin. It is easy to see how this applies to Christ. The burnt,—meat,—and peace-offerings bring Christ before us as presenting Himself *without* sin to His eternal Father, but the sin—and trespass—offering shew us Christ offering Himself *for* sin, the *Sin-bearer*. Here we see, as S. Paul says, Christ who was made sin for us, ii. Cor. v. 21, bearing the burden of a guilty creation, and expiating the sin of man, and taking away the sin of the world.

It may be well here to remind the reader that the order in which the Levitical sacrifices were originally instituted does not correspond with the order of their practical application. In institution the order was (i.) burnt-offering with accompanying meal-offering: (ii.) peace-offering: (iii.) sin and trespass offering: but in application the order was (i.) sin-offering: (ii.) burnt-offering: (iii.) peace-offering. This fact has been well put by the author of *The Law of the Offerings*, pp. 131, 132, “The institution of these Sacrifices gives us certain aspects of the offering in the order in

which they are viewed by God: and in this view Christ offering Himself without sin would clearly precede His offering Himself for sin But the application of the offerings, on the other hand, gives us the order of Christ's work as viewed by Israel; and Israel's view in this case, as in all others, begins where the offering meets Israel's sin and failure."

The sin offerings were of four grades: (i.) for the High priest: (ii.) for the whole congregation: (iii.) for a ruler: (iv.) for any of the common people.

—*ignorance*] Heb. *Shegagah*. Sept., *akousios*. V. *per ignorantiam*. So Syr. and Targs. The Heb. word is derived from a root signifying 'to wander' or 'go astray': hence, metaphorically 'to wander from the Divine precepts.' The cases here considered are not wilful and deliberate sins, but rather sins arising from want of thought and consideration, such as in our Litany are included under the terms "negligences and ignorances," opposed to which were sins committed presumptuously and "with a high hand," Numb. xv. 30.

THE SIN OFFERING OF THE HIGH PRIEST.

3. If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

—*the priest that is anointed*] i.e., the High priest, who alone was solemnly anointed. So the Targums. The anointing oil was poured on the head of the High Priest, Ex. xxix. 7: Lev. viii. 12, xxi. 10: ordinary priests were only sprinkled with it. The Talmud states that the High priest was signed on the forehead, just above the eyes, with the oil in the shape of the Greek letter *Chi*. Selden *de Success. in Pont. Ebræor.* ii. 9. On this statement Reland remarks "nec videtur esse ratio cur hæc Judæorum traditio rejici debeat: imprimis quum adversus Judæos pro Cruce Christi urgeri possit." *Ant.* ii. i. v. For the ingredients of the anointing oil see Ex. xxx. 23.

—*do sin*] Either *officially* by a breach of ceremonial law, or *personally* by breach of the moral law. Guilt was always brought on the people by an offence on the part of its anointed head, just as on a family by the sin of its head, Josh. vii. 24, or on a nation by the sin of its king. 2 Sam. xxiv. 10 sqq. The Law regarded even the High priest as liable to sin, and made provision accordingly. This was a confession of the inferiority of the Aaronic Priesthood, and of its transitional nature. The better Covenant which was to last, would have a High Priest “holy, harmless, separate from sinners,” Heb. vii. 26.

—*according to the sin of the people*] The R.V. gives the correct rendering “so as to bring guilt on the people;” T. Jon. explains it of a ceremonial offence, “as when he hath offered a sin offering for the people not according to the rite.” The High priest in his official capacity as head of the people might cause them to sin either by his teaching, or by his example. In this verse the two terms *Chattath* and *Asham* are both used, “if the priest that is anointed do sin (*yechetaa*) according to the sin (*leashemath*) of the people,” &c.

—*a young bullock*] Heb. *Par ben baqar*. Sept., *moschon ek boon*. Judged by what we should call market value, all the offerings for sin were of low price and limited in number. Even in the higher classes, for the High priest and for the whole congregation, a young bullock, “a little bigger than a calf” as Patrick observes, sufficed, while for private persons a female kid or a lamb, and for a ruler a male kid, was all that was required. Two reasons may be assigned for this low scale. (i.) To prevent the idea that sin could be expiated or God’s favour restored either by number or value of sacrifices. (ii.) To bring into prominence the idea of expiation which in the other sacrifices fell into the back ground, and to remind the offerer that it was not his gift, but the mercy of God, around which all centred.

4. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock’s head, and kill the bullock before the Lord.

5. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation :

6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

—*sprinkle of the blood*] Up to this point the ritual of the sin offering varied in nowise from that of the other offerings. The method of treating the blood differed in the various offerings. See on i. 5.

—*seven times*] See S. Augustine *De Civ. Dei.* xi. 30.

—*before the vail*] Heb. *Paroketh*. Sept., *to katapetasma*. Vulg., *contra velum*. The prepositions in the two latter versions seem to imply that the blood of the victim was sprinkled on the vail itself. "Before the vail" however is explained by most commentators as implying the floor between the golden Altar of incense and the vail which hung before the Holiest Place.

There were two vails in the tabernacle: one hung before the Holy Place called *Masak* and the other before the Holy of Holies called *Paroketh*. It is popularly supposed that it was this latter which was rent from top to bottom at the Crucifixion of our Lord. A careful consideration however of the evidence on the subject tends to shew that it was the *Masak* which was rent. This was the opinion of Origen (in S. Matt.) and of S. Jerome (ad Hedi-biam). The strong expression of the Syriac Version of the Gospel which mention the rending—"the faces of the gate of the Temple"—points to the same conclusion.

7. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation: and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

—on the horns of the Altar] In the following order, according to Maimonides; North-East horn, North-West, South-West, South-East. This would be a convenient order.

8. And he shall take off from it all the fat of the bullock for the sin offering: the fat that covereth the inwards, and all the fat that is upon the inwards.

9. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10. As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

—burn them] Heb. *Higteram*. For the difference between *qatar* and *saraph* see on ch. i. 9.

11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12. Even the whole bullock shall he carry forth without the camp into a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

—the whole bullock] i.e., with the exception of those portions which from *vv.* 8, 9, 10, we learn were to be burnt upon the Altar of burnt-offering.

—shall he carry forth] By this we are not to understand that the High priest himself carried the bullock forth to its place of burning, any more than that Jacob himself ‘carried’ his cattle away, as recorded in Gen. xxxi. 18. The word *hotsia*, being the Hiphil form of *yatsah*, ‘to go forth,’ simply means “he shall cause to go forth.”

—*without the camp*] As afterwards, in Temple days, they carried it out of the city. Though without blemish yet it was to be burned without the camp, regarded as sin, and cast out into the wilderness. And as with the type, so with the Anti-type. Jesus was spotless and holy, there was no blemish in Him, and yet He was not only despised and rejected of men, but was made a curse for us, Gal. iii. 13. He suffered without the gate, Heb. xiii. 12, in order, says S. Leo (Sermon ix. *on the Passion*), that the Cross might be an Altar, not of the Temple only, but of the world.

—*where the ashes are poured out*] See ch. i. 16.

THE SIN OFFERING FOR THE WHOLE ASSEMBLY.

13. ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty;

—*the whole congregation*] Heb. 'Adath. Sept., *synagoge*.

—*the assembly*] Heb. *Qahal*. Sept., *synagoge*. The Hebrew 'adath and qahal are synonomous terms, and do not convey any difference in sense. The Rabbis with their usual love of subtle distinctions alledge—without reason—that allusion is here made to the *Sanhedrim*, and the sin which “should not be done,” an error in either their precept or example which might lead any of the people into strange worship. But the real allusion is evidently to the whole congregation, and their sin in doing something forbidden by God, when, as Dr. Outram, i. xiv. ii. says rightly, “led away by one common error they had transgressed, without knowing it, some prohibitory precept.”

—*and the thing be hid*] The Vulg. omits the greater part of this verse, reading “quodsi omnis turba Israel ignoraverit et per imperitiam fecerit, quod contra mandatum Domini est, (14) et postea intellexerit peccatum suum, offerret, &c.”

14. When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.

—*the elders*] Targ. Jon., “And twelve of the elders of the congregation, the councillors (*amarkelin*) appointed over the twelve tribes shall lay their hands forcibly, etc.” The Targumist here follows the Rabbinic tradition that by ‘congregation’ is meant ‘every congregation,’ *i.e.*, of the twelve tribes, and that therefore one elder was chosen from each tribe to assist in the ceremony of the *Semikah*.

Are we not reminded here of the action of those other ‘elders’ of the people who in after times in their capacity as representatives of the people solemnly devoted to death the innocent Jesus?

16. And the priest that is anointed shall bring of the bullock’s blood to the tabernacle of the congregation:

17. And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail.

—*sprinkle*] The sin offering of the whole congregation, as well as that of the High priest belonging to the first class, the blood of the sacrificial animal was sprinkled (*hizzah*) seven times before the vail and put (*nathan*) upon the horns of the Altar of incense, the remainder being poured (*shaphak*) at the base of the Altar of burnt offering. In the following offerings, of a ruler and of any private person, being of a lower grade, the blood was simply put upon the horns of the Altar of the burnt offering, the residue being disposed of as before.

18. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering which is at the door of the tabernacle of the congregation.

19. And he shall take all his fat from him, and burn it upon the altar.

20. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

THE SIN OFFERING FOR A RULER.

22. ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

—*a ruler*] Heb. *Nasi*. Sept., *archon*. Vulg., *princeps*. The Hebrew *nasi*, like *nagid*, is used in various senses. It means literally 'one raised' above his fellows. It is used in Gen. xvii. 20, of the descendants of Ishmael; in Numb. iii. 24, of the chiefs of families: in *Ib.* vii. of tribal chiefs: in 1 Kings xi. 34, and Ezek. xii. 10, of the king. The Jewish commentators hold that by this expression the king himself is meant, but the context seems to demand an application of the word to all who are placed in a position of authority, such as judges, &c., &c.

23. Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

—*a kid of the goats*] Heb. *se'ir 'izzim*. R.V., more correctly, “a goat.” The original is literally a rough hairy goat-buck, such as that in the blood of which Joseph’s brethren dipped his coat before they sent it to his father, Gen. xxxvii. 31. There are four Hebrew words to denote a goat: (i.) *sa'ir*. (ii.) *'attud*. (iii.) *tsaphir*. (iv.) *thaish*. The first of these is a remarkable word owing to its variety of use. It means literally ‘rough,’ ‘hairy.’ In Gen. xxvii. 11, Jacob speaks of his brother as a *hairy* man (*ish sair*) and in v. 23, his father discerned him not because his hands were *hairy* (*se'iroth*) like those of Esau. In Lev. xvii. 7, and in ii. Chron. xi. 15, the word is translated ‘devils’ (R.V. *he-goats*) where the reference is to the worship of idolatrous images in the form of shaggy goats. In Is. xiii. 21, xxxiv. 14, we have the rendering ‘satyr.’ The word *attud* is only found in the plural. R. Kimchi says that “majores vocantur *attudim* et *thaism* et minores *seirim*.” Bochart however thinks that the difference consisted not in age, but in breed. *Sa'ir* is the word always used to describe the goat of the sin offerings, and that offered at the consecration of the Priests. Ch. ix. 3, 15.

24. And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering.

25. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

THE SIN OFFERING FOR ANY OF THE PEOPLE.

27. ¶ And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

—*any one of the common people*] Lit. *People of the land*. Under this term were probably included the two classes mentioned in Exod. xii. 49, “the home born” and the sojourning “stranger.”

28. Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

—*a kid of the goats*] This was one of the ‘fixed’ offerings, in which no one, whether rich or poor, offered more or less.

29. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him.

—*a sweet savour*] This expression occurs only in connection with the sin offering of any of the common people.

32. And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar :

35. And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

—*according to the offerings*] Targs., *With the oblations of the Lord.* Sept., *epi to holokautoma Kuriou.* Vulg., *in incensum Domini.* The R.V. is clearly right in rendering “and the priest shall burn them on the altar upon the offerings of,” etc., *i.e.*, upon the ashes of the daily burnt offering. See ch. vi. 12.

CHAP. v. 1-13.

SPECIAL OFFENCES REQUIRING A SIN OFFERING.

(i.) *Solemn adjuration neglected.*

1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, then he shall bear his iniquity.

—and hear the voice of swearing] Better ‘adjuration.’ Sept., *orkismon*. Cf. i. Kings viii. 31. To ‘hear the voice of swearing’ (lit. *the voice of an oath*) means to be charged in a most solemn manner to say or do something, usually to speak the truth. The ‘cursing,’ of which Micah speaks to his mother, was probably this solemn form of adjuration which she had used. Judges xvii. 2. Ahab ‘adjured’ (*orkizo*) Micaiah to tell him nothing but what was true, i. Kings xxii. 16. So also our Lord was Himself ‘adjured’ (*exorkizo*) by Caiaphas, S. Matt. xxvi. 63. So S. Paul ‘adjures’ the Thessalonians that his epistle to them be read to the brethren, i. Thess. v. 27. See also Acts xix. 13, where we read that the sons of Sceva ‘adjured’ the evil spirits. The sense of this verse is ‘If a man refuse, when solemnly adjured, to reveal a sin committed by another of which he either has been an eyewitness, or has been informed, he is guilty? So Targ. O. Targ. Jon., takes it in a different sense: “When a man shall have sinned, and heard the voice of the oath of execration, or have been himself witness, or shall have seen that one of the world hath transgressed against the words of an oath, or shall have known that his companion hath sworn, or imprecated vainly, if he shew it not, etc.”

(ii.) *Ceremonial defilement.*

2. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

—touch an unclean thing] The list of clean and unclean creatures is given in ch. xi. If any Israelite happened to touch the carcase of any unclean creature, he was to wash his clothes, and be unclean till the evening.

3. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him, when he knoweth of it, then he shall be guilty.

—*the uncleanness of man*] Such as those mentioned in chaps. xii., xiii., xv. These were purified in the same manner as those just mentioned. It may be asked, If these uncleannesses were ordinarily purified by the offender washing his clothes and remaining unclean till the evening, why does the Law enjoin in this chapter an additional confession of sin and a sacrificial offering? It may be as the Jewish doctors tell us that the ordinance was prescribed for those who either ate of the flesh of the *Shelamim* being ceremonially unclean (forbidden in ch. vii. 20, 21) or in that condition entered into the sacred precincts (forbidden in Numb. xix. 20), yet were ignorant of their condition. Or it may be as Patrick suggests that this ordinance was intended for those who on becoming aware of their uncleanness neglected to avail themselves of the prescribed simple means of purification, and so became doubly guilty.

(iii.) *Hastily made or neglected oaths.*

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

—*swear*] The Jewish writers speak of four sorts of oaths: (i.) *the oath of testimony*, v. 1: (ii.) *the vain oath*, Ex. xx. 7: (iii.) *the oath about a pledge*, vi. 2, 3: *the oath of pronouncement* which they say is referred to in the present verse. This latter they sub-divide into four kinds, two referring to the past and two to the future.

The Targ. Jon. makes the sin alluded to here to be that of falsifying an oath, "If a man shall swear . . . upon any matter which a man may affirm, whether of the present or the future . . . and he falsify therein . . ." But the reference seems rather to be to oaths hastily or rashly made, and afterwards forgotten and left unfulfilled.

5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

—*he shall confess*] In the Old Testament, as in the New, the principle of oral confession of sin as a preliminary step to pardon is clearly recognized, and there are numerous instances recorded in which we see this principle carried into practice. Pharaoh makes a confession of his sin to Moses and Aaron, Exod. x.: the serpent-bitten Israelites confessed to Moses, Numb. xxi.: Achan confessed his sin to Joshua, Jos. vii.: Saul confessed to Samuel, i. Samuel xv.: David to Nathan, ii. Sam. xii. And note, these are not instances of a confession made privately to God, but openly to a man, as is especially shewn in the case of Saul who begs to Samuel *to pardon his sin*.

For the due performance of this duty the Law provides not only in the present verse, but in Numbers v. 6, 7, "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done . . . , " the context in both passages shewing that this confession was to be made to the attendant priest who was about to make atonement for the penitent. These two provisions were in connection with the sin, and trespass, offering: there is no direction on the subject regarding the burnt, or peace, offerings.

The exact time and form in which confessions were made are not specified in the sacred text, but in the Rabbinical writings (quoted by Dr. Outram, 1. xv. 11) the following is given as a form of confession to be used by the penitent while laying his hands upon the head of his piacular sacrifice: "I beseech Thee, O Lord: I have sinned, I have trespassed, I have rebelled: I have — [*here the person specified the particular sin which he had committed, and for which he wanted expiation*], but now I repent, and let THIS be my expiation." From the same source we learn that the usual form of confession, when not made in connection with a sacrifice, was in nearly identical terms, the words "and let THIS be my expiation" being of course omitted. We thus see that oral confession of particular sins made in the hearing of a priest was an established portion of the discipline of the Jewish Church. And if it be true, as it unquestionably is, that the Church of the Christian and that of the Jew are but one, though in various stages of developement, we have a right to expect in the New Covenant a continuation of this gracious provision for the remission of sin. That the Catholic Church contains this provision in the "ministry of reconciliation," and has ever exercised it to the unspeakable benefit of sinful and penitent souls, is beyond doubt. She has ever believed in the

reality of the Divine commission first given to the Apostles, and continued to the Christian Priesthood, "Whatsoever ye shall bind on earth shall be bound in heaven: whatsoever ye shall loose on earth shall be loosed in heaven," S. Matth. xviii. 18. How firmly the Church of England holds this truth is evident from her Ordination Service and that for the Visitation of the Sick.

6. And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

—*his trespass offering for his sin which he hath sinned*] Heb. *Ethashamo la Yehovah 'al chattatho asher chataa*. It will be noticed that *Asham* and *Chataath* are here used in conjunction. In what especial points the sin offering differed from the trespass offering is most difficult to decide. Much has been written on the subject, and many are the solutions of the problem that have been advanced both by past and present writers. It has been said that the sin offering, *Chattaath*, expiated sins of commission, and the trespass offering, *Asham*, sins of omission. Dr. Mede thought that external sins against the second table of the Law needed the presentation of a sin offering, and sins against the first table a trespass offering. Others again have sought the distinction in malicious and unintentional sins; the late learned Bp. of Lincoln held *Chataath* to be an 'act' of sin and *Asham* a 'state' of sin. "In a word" he says "*Asham* seems to represent the consequences of *Chattaath*." Dr. Kurtz refers the idea of the *trespass offering* "as relating to violation of the rights and claims of others, or as we might put it, to some kind of robbery committed upon others not merely in material possessions and property which it would be possible to restore, but in rightful and obligatory services, based upon agreement or covenant, the neglect of which, from their very nature, could not always be compensated afterwards This also expresses the point of difference from the *sin-offering* which was connected with all such sins as could not be regarded as a robbery (either of God as the covenant ally and King of Israel, or of a fellow man) committed upon earthly possessions, or upon services required by duty or compact." On this supposition the trespass offering would be but a peculiar modification of the sin offering.

7. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle-doves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering.

8. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder :

—*the sin offering first*] It has been already observed that the order of the institution of the Levitical sacrifices is different from that of their application. In this and the two following verses this is well illustrated. First was to be offered the sin offering, and then the burnt offering. The lesson here taught is the same for the Christian of all ages as for the Jew of old. We must make our peace with God, and then our gift will be accepted. Expiation, now as then, must always precede acceptance.

9. And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

—*sprinkle*] Heb. *hizzah*. For the difference between this word and *zaraq* see on ch. i. 5.

10. And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11. ¶ But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

—*no oil neither frankincense*] As was also the case in the two wave loaves at Pentecost, and in the jealousy offering. See on ch. ii. 1.

—*tenth part of an ephah*] that is, one omer, Exod. xvi. 36, or rather more than five pints. This was the quantity of manna gathered by each Israelite in the wilderness for daily consumption.

12. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering.

—*according to the offerings*] See on ch. iv. 35.

13. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

—*the remnant*] Of the sin offering of the High priest and of the whole congregation, the priests were not allowed to eat. Of those sin offerings which they might eat, the flesh was always to be consumed in the Court.

CHAP. vi. 24—*end*.

GENERAL DIRECTIONS AS TO THE SIN OFFERINGS.

24. And the Lord spake unto Moses, saying,

25. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.

—*the place*] that is, on the North side of the Altar. See on ch. i. 11.

—*it is most holy*] The sin offering was one of the four sacrificial *Qorbanim* which were ‘most holy.’ The other three were all burnt offerings, trespass offerings, and public peace offerings. See on ch. ii. 3.

26. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

—*that offereth it for sin*] Targs., “The priest who maketh atonement with its blood.”

—*shall eat it*] The eating of the flesh of the sin offering by the priests had a deep spiritual significance. The sin of the people being thus laid, as it were, on the priest, was a fitting type of One who should be both Priest and Victim.

The priests thus, to quote Arch. Freeman, “in a deep mystery *neutralized* through the holiness vested in them by their consecration, the sin which the offerer had laid upon the victim, and upon them. Thus, in ancient phrase, ‘they bore the iniquity’ of the offerer. This is the undoubted effect of this action; since it was so explained, on one occasion, by Moses himself.” See ch. x. 17.

27. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

—*whatsoever*] In *v.* 18, the same Hebrew expression is rendered by the A.V. “every one that toucheth, etc.” The Hebrew phrase may be referred either to persons, as the priests, or to things, as holy vessels; but it would seem that the reference is to *persons*. The Sept., has *pas ho haptomenos*. So the Targs., “Every one who” (Onk): “whosoever toucheth” (Jon). The Vulgate in the present verse reads “*quidquid tetigerit.*” Cf. Exod.

xxix. 37, and xxx. 29, where Sept., Vulg., and Targums refer the expression to *persons*. The obvious intention of this provision was to inculcate on the priest the necessity of personal sanctification before approaching to minister at God's Altar.

28. But the earthen vessel wherein it is sodden shall be broken : and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

—*shall be broken*] Lest, suggests Menochius, being of a porous material there should be any danger of some of the liquid from the holy flesh being absorbed. A better reason seems to be that this ordinance was a provision against a holy vessel being afterwards put to common or secular use. So Targ. Jon., “. . . shall be broken, lest that which is common be boiled in it.”

29. All the males among the priests shall eat thereof : it is most holy.

30. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten : it shall be burnt in the fire.

—*no sin offering . . . eaten*] That is, those for the High priest, and for the whole congregation. See Heb. xiii. 11.



THE LESSER
EXPIATORY SACRIFICE.

THE
TRESPASS OFFERING.

CHAPS. v. 14-end: vi. 1-8: vii. 1-8: NUMB. v. 5-9.

CHAPTERS v. 14-*end*: vi. 1-8: vii. 1-8: Numb. v. 5-9.

THE TRESPASS OFFERING.

ANALYSIS.

Chief features. Material compensation: a fifth part to be added to the original claim.

Nature. Expiatory.

Treatment of blood. Sprinkled (*zaraq*) round about the Altar.

Treatment of flesh. As in sin offering.

View presented of the work of Christ. Christ, the Sin-Bearer, making satisfaction for the wrong done to the Creator by the creature in defrauding Him of His rights.

SINS COMMITTED UNKNOWINGLY, REQUIRING A TRESPASS OFFERING.

14. And the Lord spake unto Moses, saying,

15. If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord: then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

—*commit a trespass*] Heb. *Ma'al*. The R.V. still retains, the old and erroneous translation of the A.V., both here and in ch. vi. 2. In both these passages the original would be more accurately rendered 'commit a fraud.' The cases here contemplated are those

for which material compensation could be well made by the restoration of the due fraudulently withheld, and by the additional payment of a monetary fine, and by bringing a sacrifice. The person defrauded might be God Himself, or a compatriot. "The trespass offerings" says Mr. Cave, *Scriptural Doctr. of Sacrifice* p. 105, "were presented in atonement for sins against God, or against man, which admitted of compensation. If tithes, for example, had been withheld, atonement might be made . . . by repaying the tithes, and presenting a trespass offering. If a fellow Israelite had been defrauded, atonement might be made by recompensing him with the amount of which he had been defrauded, together with an additional sum by way of indemnity, and the presentation of a trespass offering. There was in every trespass offering the idea of retribution. The sin and trespass offerings were both sacrifices for sin: but in the former, the leading idea was that of *atonement*, the expiation of sin by a substituted life: in the latter the leading feature was that of *satisfaction*, the wiping out of sin by the payment of a recompense. Two distinct features of our Lord's One Sacrifice are clearly brought out by the sin and trespass offerings. In the former we see Him atoning for sin, in the latter we see Him making amends for the wrongs done, and offering full satisfaction for the robbery of dues and rights perpetrated, by man."

—*the holy things of the Lord*] Targ. O., "concerning things consecrated to the Lord." Targ. Jon., "in making misuse of the holy things of the Lord." Cf. ch. xxii. 14. A trespass of this nature might be in withholding 'tithes' which every Israelite was bound to pay, ch. xxvii. 30, 32: or by making the 'holy anointing oil' or 'sacred incense' for private use, which was forbidden. See Exod. xxx. 32, 37.

—*a ram*] Vulg., *qui emi potest do ubus siclis*. Sept., *times arguriou siklon*. The Rabbis are agreed that the ram thus offered was to be of the value of two shekels of silver.

—*with thy estimation*] *i.e.*, the priest's estimate, for it was his duty. Ch. xxvii. 12. "And the priest shall value it . . . as thou valuest it, *who art* the priest, so shall it be."

—*the shekel of the sanctuary*] All estimations by the priest were based on the "shekel of the sanctuary," ch. xxvii. 25. There was also the royal shekel, ii. Sam. xiv. 26. As early as the time of

Abraham silver was employed as money, but was measured by weight, Gen. xxiii. 16. Cf. Jer. xxxii. 9, 10. Previous to the captivity there is no trace of *stamped* coins. In the Egyptian monuments silver is represented as being weighed in the shape of rings, and gold in bags. See Wilkinson's *Ancient Egypt*. ii. 148, sqq.

16. And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

—*make amends*] Targs., “make good.” This phrase gives the prominent feature of the trespass offering. In the sin offering it was *atonement of sin*, but in the present offering it is that of *making amends*, or to use a theological expression ‘making *satisfaction*.’

17. ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet he is guilty, and shall bear his iniquity.

—*though he wist . . . guilty*] Nothing can alter the real nature of sin. There may be extenuating circumstances, but sin is always sin in the sight of God. A man may sin in ignorance, and find mercy as did S. Paul, i. Tim. i. 13, but the unerring judgement of God nevertheless reckons the act of that man as sin. His ignorance gives him a claim on God's mercy, but it does not divest the act of its sinful nature. Our “ignorances” need covering with the Blood of Atonement no less than our “sins and negligences.” If a man were uncertain whether he had ignorantly sinned, his sacrifice was called by the Rabbis *Asham telai*, i.e., a ‘doubtful’ trespass offering: but in the five cases mentioned in chps. v. 15, vi. 2, xiv. 12, xix. 20: Numb. vi. 12, in which the plea of ignorance could not be entertained, his sacrifice was called *Asham vaddai*, i.e., a ‘manifest’ trespass offering.

18. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19. It is a trespass offering: he hath certainly trespassed against the Lord.

CHAP. vi. 1-8.

SINS COMMITTED KNOWINGLY REQUIRING A TRESPASS
OFFERING.

1. And the Lord spake unto Moses, saying,

—*and the Lord spake*] In the Hebrew original the following seven verses are included in ch. v. This arrangement is clearly the right one, as they are continuation of the same subject. The offences set down in this and the three following verses are details of the general law given in v. 17 of the previous chapter.

2. If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

—*the fifth part*] The cases under consideration seem to be those wherein the wrong doer makes a voluntary confession of his sin, and a voluntary restitution. If, however, the matter came before a court of law, the guilty party would be ordered to pay double. See Exodus ch. xxii.

—*the day of his trespass offering*] R.V. more correctly “in the day of his being found guilty.” So Sept. Targ. Jon., “on the day that he maketh penance for his sin.” J. T., “id est, restitutionem ne differto, sed eodem tempore quo reconciliabitur Deo, proximo satisfacito.” Cf. S. Matth. v. 23, sqq.

6. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering unto the priest:

7. And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

CHAP. vii. 1-8.

DIRECTIONS TO THE PRIESTS.

1. Likewise this is the law of the trespass offering: it is most holy.

—*likewise*] These verses, and to the end of the tenth verse, are included, and rightly, by the Sept. in ch. vi.

2. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall be sprinkle round about upon the altar.

—*the place . . . burnt offering*] i.e., on the N. side of the Altar where all the ‘most holy’ sacrifices were slain.

—*sprinkle*] Heb. *yikeroq*. Sept., *proschei*. Vulgate, *fundetur*. The blood was treated like that of the burnt and peace offerings, viz., by being thrown on the sides, none being put on the horns, of the Altar. See on ch. i. 5. No mention is made of the ceremony of ‘laying on of hands’ here, but as the Rabbis laid great stress on its due performance, it is not probable that it was omitted in the trespass offerings.

3. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

—*the fat*] See on chps. i. 8 and iii. 17.

—*the rump*] See on ch. iii. 9.

4. And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5. And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering.

6. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7. As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement shall have it.

NUMB. v. 5-9.

DIRECTION AS TO RESTITUTION.

1. *Generally.*
2. *In the event of the death of the injured person.*

5. And the Lord spake unto Moses, saying,

—*the Lord spake*] It will be observed that no mention is made in this passage of the qualifying circumstance mentioned in the previous passage, ch. v. 15, 18, *viz.*, the 'ignorance' or want of deliberate intention, on the part of the offender. This evidently presupposes a familiarity with the previous enactment in Leviticus on the subject.

6. Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty;

—*to do a trespass*] Targ. O. refers this sin to false swearing; Targ. Jon., to extortion of money from a neighbour. The Sept., has here *paridon paride*.

7. Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

—*the principal*] Heb. *berosho*. Sept., to *kephalaion*. Cf. Acts xxii. 28, where *kephalaion* is used to denote the 'sum of money' paid by the chief captain as the price of his Roman citizenship. The same idea is conveyed in one word 'capital'=*caput*.

8. But if a man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

—*kinsman*] Heb. *goel*. Sept., *agchisteuon*. Vulg., *qui recipiat*. The word *goel* is derived from r. *gaal* signifying primarily 'to ransom anything by refunding the price': e.g., *a field*, Lev. xxv. 25: *a slave*, *Ib.* v. 48, etc. In connection with the word *dam*, it signifies 'to ransom,' i.e., 'to avenge blood,' Numb. xxxv. 19, etc. We thus see how *goel* signifies 'a kinsman,' for, by the Mosaic law, on the nearest relative devolved these three rights,—to redeem property, to avenge blood, to marry the widow of, and to raise up children to, a deceased childless relative: in which sense the verb *gaal* 'to perform a kinsman's part,' i.e., 'to marry' is also used. See Ruth iii. 13. Satisfaction for injury, then, was to be paid in the first instance to the injured party: if he were dead in the interim, to the *goel*: if no *goel* existed, then to the Lord in the person of His priest.



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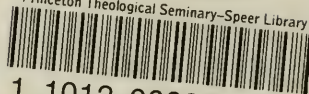
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